Epigraphical Series No. 11

EPIGRAPHIA ĀNDHRICA

Volume IV

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Published by

The Government of Andhra Pradesh

HYDERABAD

1975

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A DECADE OF THE EPIGRAPHY SECTION

DEPARTMENT OF ARCHAEOLOGY AND MUSEUMS, ANDHRA PRADESH

EDITOR'S NOTE

In order to copy and publish all the extant stone inscriptions located all over the state which are slowly subjected to the wrath of vandalism, a separate branch for epigraphical research has been set up in the State Department of Archaeology and Museums, in December 1964. To conduct epigraphical survey in all the villages of the state, copy all the available epigraphs and publish the texts of all those records with brief notes in English in districtwise volumes are the main objects of the project. It is needless to emphasize the importance of gathering this valuable source material which forms the basis of research in history, culture and linguistics of the region and the country in general. The following is the progress of work in the section during this period of one decade.

I. *Survey :*—Villagewise survey has been completed in five districts namely Warangal, Cuddapah, Karimnagr, Kurnool and Nalgonda and some taluks in Mahbubnagar and Chittoor districts. Nearly three thousand and six hundred inscriptions have been copied in the areas indicated below.

Warangal district	..	142
Cuddaph district	..	1050
Kurnool district (including Giddalur and Markapuram taluks)		1068
Karimnagar	..	80
Nalgonda	..	270
Miscellaneous collection from other districts including Mahbubnagar and Chittoor districts		1000
	Total	3610

Besides the lithic records, nearly forty copper plate grants have been acquired by the section and deposited in the State Archaeological Museum. Most of these records are published in various journals.

II. *Publications :* 1. In order to bring the salient features of the new discoveries to the notice of the researchers Annual Reports are published in the beginning. The Reports fcr the years 1965, 1966 and 1967 are brought out with brief historical notes and summaries of all the epigraphs copied during the periods.

2. The texts of the inscriptions are published in the series "Inscriptions of Andhra Pradesh,..........District." The inscriptions of two districts namely Warangal and Karimnagar have been published. The district epigraphs of Cuddapah being large in number, nearly one thousand, it is proposed to divide them into three or four books. The Tamil records are being printed in a separate book. All the early records other than Tamil upto the rise of Vijayanagara are included in a separate part. All the Vijayanagara records of the district are published in two parts. Thus all the Cuddapah inscriptions are being published in four books.

The District volume of Nallagonda is under preparation.

3. Those records which are historically or otherwise important are edited with exhaustive interpretations by competent scholars in the departmental journal 'Epigraphia Andhrica'. Three volumes of the journal have been brought out and the present one is the fourth volume of the series.

4. Separate books on topics of outstanding epigraphical importance are also published. The Guntupalli epigraph of the time of Khāravela, the Ursugutta inscription depicting a romantic tale in Sanskrit verse and the Telugu rendering of the Erragudi Aśōkan edicts are such monographs. A Review on the Anumakonda, Thousand pillar temple Inscription of Kākati Rudradēva, basing on the newly discovered epigraphs has been published along with all those new records in a separate part of the Journal of the Andhra Historical Research Society (XXXVI part I). Similarly, basing on all the Vishnukuṇḍin charters including the latest Tummalagudem sets, the history of the Vishnukuṇḍins in Telugu was written by Dr. N. Venkataramanayya. The same author has written separate monographs on the inscriptions of Peruru in Nallagonda district, Ahobilam in Kurnool district and Alampuram in Mahbubnagar district. The following inscriptions discovered during this period of one decade have shed much valuable light on the history of Andhra Pradesh.

1. Guntupalli Epigraph of Mahāmēkhavāhana (Khāravēla),
   Edited by Dr. R. Subrahmanyam,
   Published by The Department of Archaeology and Museums,
   Andhra Pradesh, Hyderabad.

2. Kesanipalli Inscription of Siri Chāntamūla,
   Edited by Dr. R. Subrahmanyam,
   in Epigraphia Andhrica Vol. I.

3. Two Vishnukundin Charters of
   (1) Vikramēndravarman II and
   (2) Gōvindavarman,
   Edited by Dr. N. Sankaranarayana
   in Epigraphia Andhrica Vol. II

4. The Kurkyala Inscription of Jinavallabha, younger brother of the Kannada poet Pampa,
Edited by Dr. N. Venkataramanayya
in Epigraphia Andhrica Vol. II

5. Kukkanuru plates of Kusumāditya of the Mudugoṇḍa Chālukya family,
Edited by Sri Bh. Lakshminarayana
in Epigraphia Andhrica Vol. II

6. Bayyaram Tank inscription of Mailāmbā, Sister of Kākati Gaṇapatidēva,
Edited by Sri P.V.P. Sastry
in Epigraphia Andhrica Vol. I

7. Sanigaram epigraphs of the Early Kākatīya Chiefs,
Edited by Sri P.V.P. Sastry
in the present volume.

8. Pedachappalli Plates of Śrikantha Śrimanōhara (Renāṭi Chōḷa king),
Edited by Sri P.V.P. Sastry
in the present volume.

9. Chandupatla Epigraph which mentions Kākati Rudramadevi's death,
Edited by Sri P.V.P. Sastry
in Studies in Indian Epigraphy Vol. I

10. Chittoor plates of Pallava Nṛipatuṅgavarman,
Edited by Dr. N. Ramesan
in Studies in Mediaeval History of the Deccan.

11. The Mallavaram plates of Parāntaka, the Chālukya–Chōḷa Prince of Vēṅgi,
Edited by Dr. N. Ramesan
in Studies in Mediaeval History of the Deccan.

12. Ursuguṭṭa epigraph—a lyric poem in Sanskrit verse by Nṛisiṁharshi son of Viśvēśvara,
Edited by Sri P.V.P. Sastry
under the title [Siddhōdvāha]
Published by the Department of Archaeology and Museums.

13. Papers of the Seminar on the Koravi Epigraph of the Chālukya prince Niravadya,
Edited by 1. Sri M.V.N. Aditya Sarma
2. Sri S. Dasarathi
3. Sri N. Mukunda Rao
4. Sri G. Jawaharlal
in Epigraphia Andhrica Vol. I

14. Prākṛit inscriptions from Ghantasala,
    Edited by Sri M. Sōmasekhara Sarma
    in Epigraphia Andhrica Vol. II

15. Early Telugu in Prākṛit Inscriptions of Andhra–A study,
    by Sri I. Karthikeya Sarma
    in Epigraphia Andhrica (Present volume)

16. The Rachuru Epigraph of Chālukya Tailapadēva dated C.V. 61.
    (*Kumāra* Tailapa represented as sovereign king),
    Edited by Sri P.V.P. Sastry
    in the Journal of Andhra Historical Research Society Vol. XXXVI - Part I

17. Khaṇḍavalli Plates of Dāya-gaja-kēsari,
    by Sri Turaga Krishnamurty
    in Epigraphia Andhrica (Present volume)

1. EARLY TELUGU IN SOME PRĀKṚIT INSCRIPTIONS OF ĀNDHRA – A STUDY

Sri I. Karthikeya Sarma, M.A., Hyderabad

It is often said that complete Telugu inscriptions datable earlier than 575 A.D. are not available.[1] But a careful study of early Telugu words known through inscriptions of Prākṛit clearly point out to the fact that the language was never in a 'fluid state', and "back as far as the beginning of the Christian era the Telugu language existed with its own individuality, and distinct from the neighbouring Dravidian languages."[2] In recent years, I had an opportunity to study some early inscriptions and coins particularly of the Sātavāhana and Ikshvāku periods. In the following paragraphs, I would like to place before the scholars a few instances where early Telugu words have crept in, perhaps accidentally into the overwhelming inscriptional languages of the times, *viz.*, Prākṛit and to a limited extent Sanskrit.

Some Early Telugu Words:

Scholars like Sarvaśrī Vēṭūru Prabhākara Śāśtry and Mallampalli Sōmaśēkhara Sarma, have recorded some early short Telugu words like 'Vēpūru, Nāgabu'[3] from the label inscriptions datable to 1st – 2nd century B.C. Ārudra had every reason to perpetuate these lone words as the earliest known instances of the Telugu language.[4] Unfortunately it may be said that the work of these doyens was not seriously persuaded by the youngsters in the field, as a result, any book that narrates the early history of Telugu language and grammar has to start with the famous Telugu record of Rēnāṭi Chōḷa king Erikal Muttarāju dated to 575 A .D. [5] Earnest attempts of Drs. Mahadeva Sastry and B. Radhakrishna in recent years have not furthered our knowledge in respect of the antiquity of early Telugu language.[6]

A: Cave Inscription from Mālakoṇḍa: [7] *(PL.I)*

A short label inscription in Aśōkan-Brāhmī characters and datable to 3rd century B.C. was found on the brow of the projecting rock-cut cave known as Pārvatīguha in Mālakōṇḍa village of Kandukur taluk, Prakasam district.

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1. D. Venkatavadhani, *Āndhra Vāṅgmaya Ārambhadaśa* (April, 1972, Hyderabad)
   B. Radhakrishna, *Early Telugu Inscriptions,* (Hyderabad, 1971), pt. xvi & c viii.
2. Prof. T. Burrow in K. Mahadeva Sastry, *Historical Grammar of Telugu* (1969) p. IV.
3. T. Ramachandra, *Mana lipi puṭṭu pūrvōttarālu* (Telugu 1956) p. 99–100.
4. P.V. Rajamannar in Ārudra's, *Andhra Samagra Sāhityamu.*
5. K.A. Nilakantha Sastry and M. Venkataramayya, *Epigraphia Indica,* XXVII, pp. 225–28
6. B. Radhakrishna, *Op. cit.*, pp. 1, 167 and 198 and K. Mahadeva Sastry, *Op. cit.*, (Tirupati 1969).
7. T. Mahalingam, *South Indian Palaeography* (Madras, 1972) Appendix II: pp. 308–309, pl. 30; Also *Annual Repor South Indian Epigraphy*, 1936–37, pl. I, No. 531, p. 77 para 1.

The record is in Prakrit language and registers a gift made by a certain Siri Viri Sēṭhi. It reads, "*ARAVĀHA* (*LA*) *KULASA NMDA SETHI PUTASA SIRI VĪRI SEṬHI* (*NO*) *DĀNA*". Grammatically *la* plural first person is not correct. Here the epithet *Aravālakula* applied to the donor Sirivīri Sēṭhi who belonged to the Aravala family, is of great interest in more than one way.

(1) This is undoubtedly a Telugu word which denotes the Tamil speaking people. (2) It may be noted that the tract of the country round about Kāñchīpuram and to the north upto Nellore was in ancient times, included in the division called the *Aruvāḍa talai* and that it corresponded to the country inhabited according to Ptolemy by the tribe named as Aruvarnoi[8] in 2nd century A.D. The origin for this term *Aruvarnoi* perhaps lies in the then popular Telugu expression *Aravalu* or *Aruvalu* or *Aravavāru* applied to the Tamils as early as 2nd-3rd century B.C. as seen from this record. Although the cave containing this record and the nearby area is not properly explored, it certainly indicates the existence of a very early Buddhist or Jaina cave of 2nd-3rd century B.C. date and that in itself is highly important for the early spread of these religious faiths as far south as Nellore.

B: A Potsherd from Sālihuṇḍam Digs: (PL. II)

A unique inscribed potsherd bearing a pre-firing writing[9] reveals another significant Telugu expression. It is reported from Sālihunḍam, a Buddhistic site in Kaliṅga country. Although it is fragmentary it reads clearly- - -*NAKU DĀNAM*. It may be pointed out that the letter *DĀ* was erroneously read as *PO*, but a careful observation would reveal that the letter has been incised horizontally by mistake.[10] This type of writing is not uncommon on the pottery at this very place. The sixth case ending *KU* (with a final vowel sound characteristic of Telugu, an *ajantabhāsha*), follows the words. It would be prefixed by an extra sound *NA* as *āgama*. Hence the above..*NAKU* should have preceded by a noun, perhaps a proper name to whom the gift was given. The sherd comes from the levels dated to 2nd century B.C.

C : Telugu Legends on Sātavāhana Silver portrait Coins :

It is well known that later Sātavāhana rulers from the time of Gautamīputra introduced silver portrait issues among their coin series and thus became the earliest indigenous imperial rulers to issue coins in white metal[11]. This is due to the annexation of the erstwhile western Kshātrapa territories which were used for white currency with royal busts and legends on both sides.

The portraits, legends, as well as, the symbolism of the Sātavāhana issues (*PL. III*)[12] were however, confined to the indigenous style, although the coin types generally corresponded to issues of the Kshātrapas who were their political adversaries. Whereas the Kshātrapa coins are tri-scriptural - Greek, Kharōshṭhi, and Brāhmī and bilingual, Prākrit and Sanskrit; the Sātavāhana issues are uni-scriptural, Brāhmī but bilingual, Prākrit and Telugu. The selection of Greek and Telugu for the

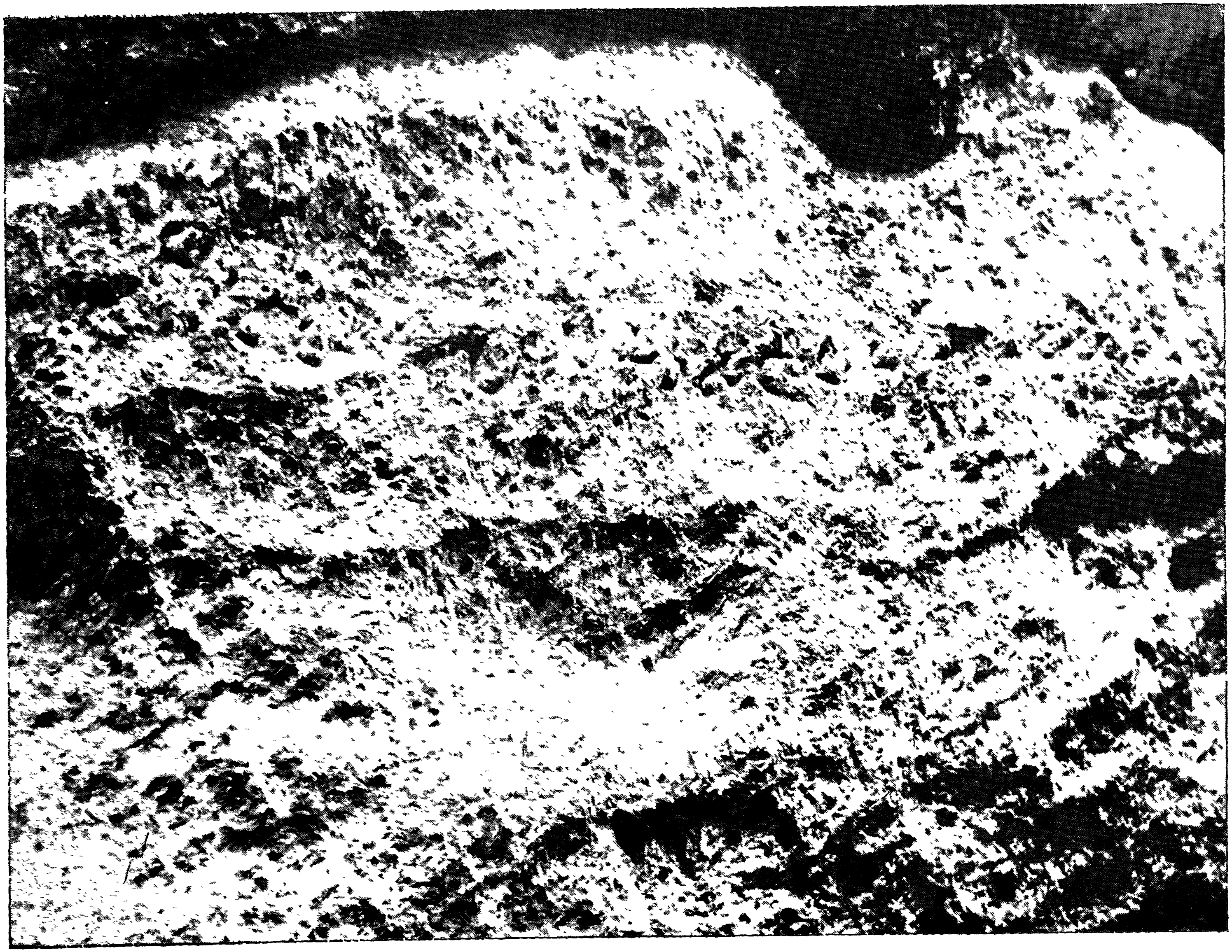
8. P.T. Srinivasa Iyyengar, *History of the Tamils*, p. 318.

9. R. Subrahmanyam, *Buddhist Remains at Sālihuṇḍam* (1964) p. 83, Pl. XLVIII, No. 1, Fig. 13, 13a.

10. Such errors are very frequent, more so on potsherds, See *Ibid*; R. XLVIII – *La* has been written likewise.

11. A.M. Shastry, '*Silver Coinage of the Sātavāhanas*' in Dr. Sircar, Ed., *Early Indian Indigenous Coins* (Calcutta, 1971), pp. 113–19.

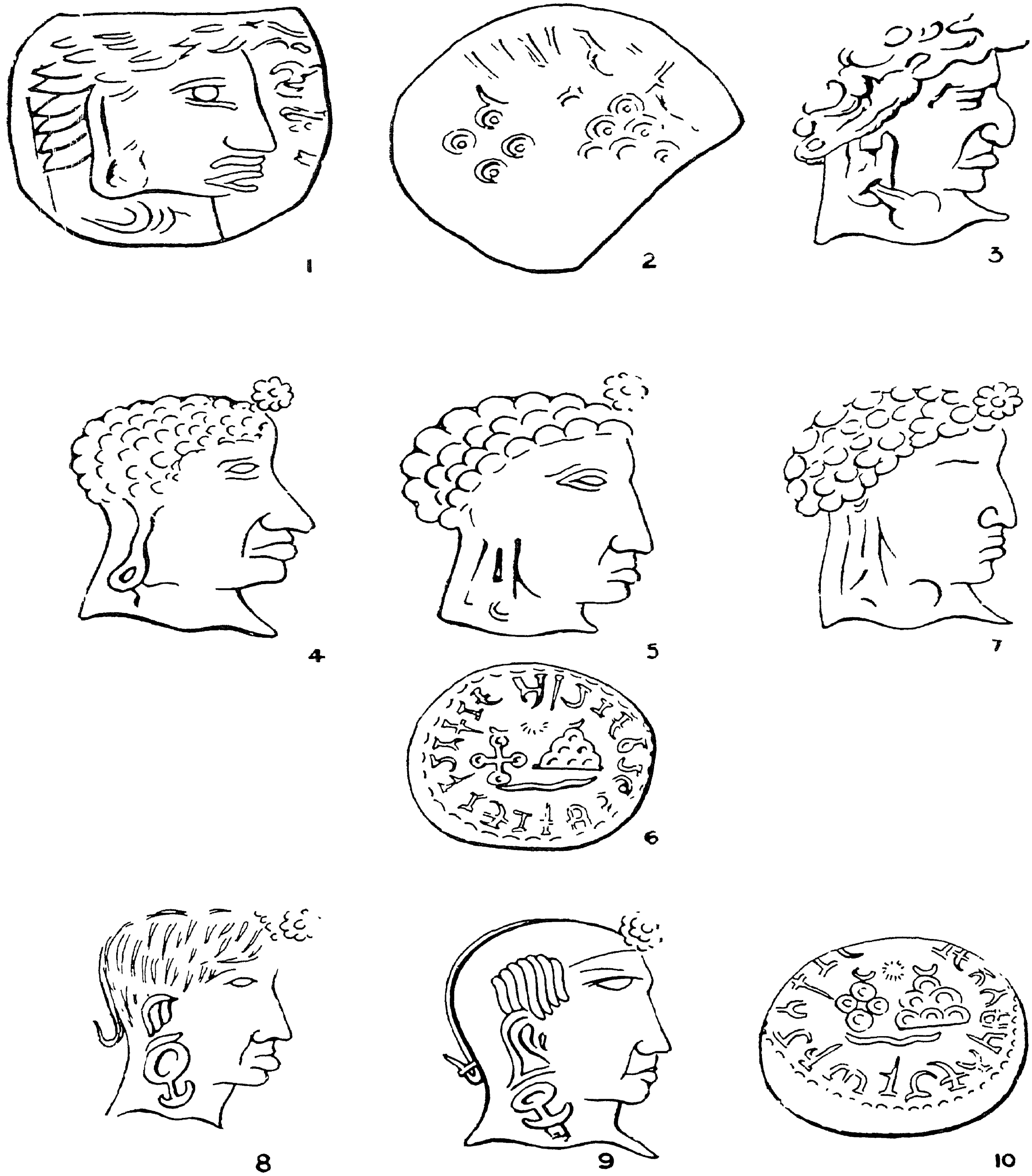
12. P.R.K. Prasad in A.M. Shastry, Ed; pp. 69–70, Fig. 1.



Pl. I. Cave Inscription from Mālakoṇḍa

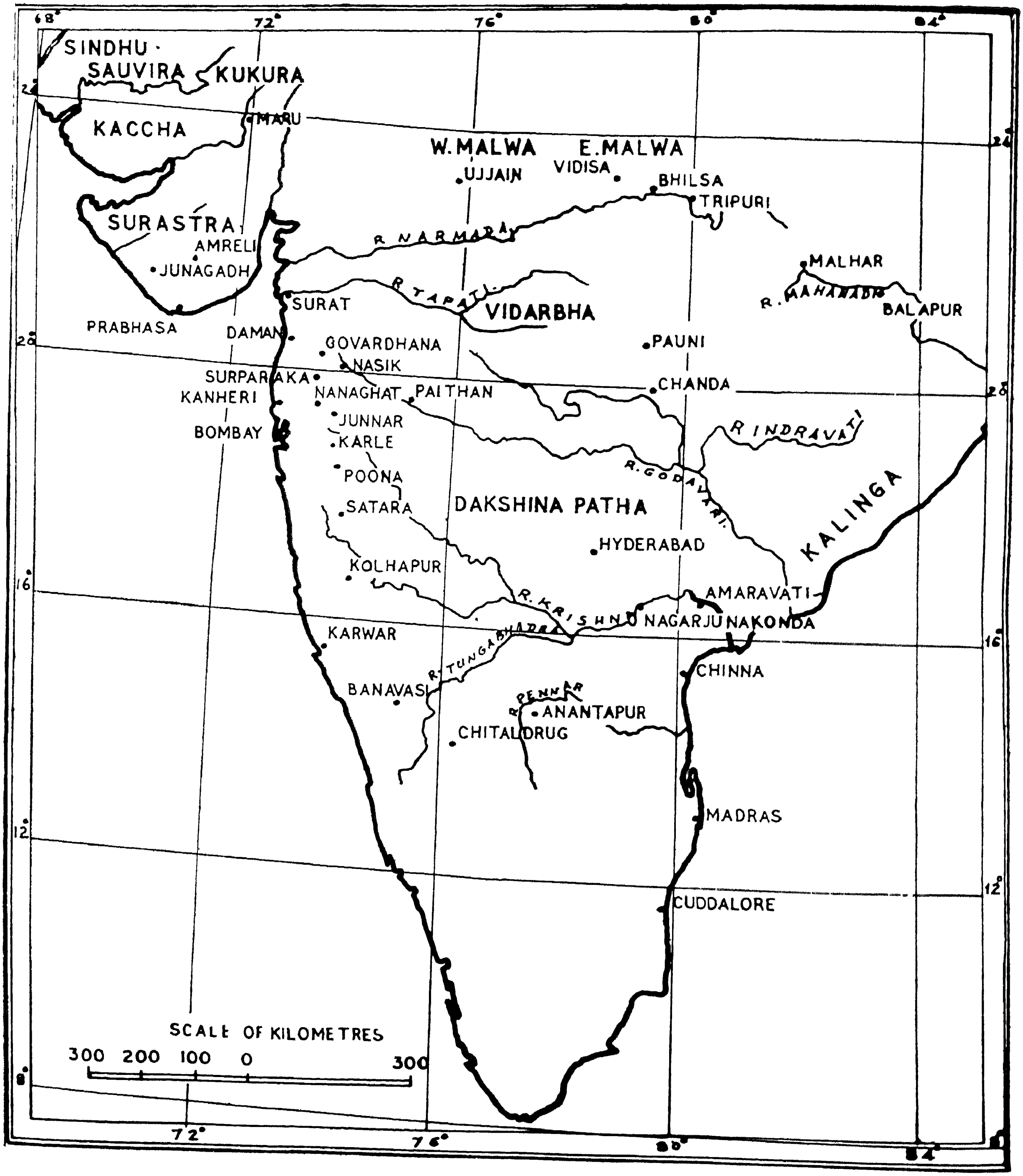


Pl. II. Inscribed Pot sherd from Sālihuṇḍam (*c*. 2nd Century B.C.)



Pl. III PORTRAIT TYPES

Gautamīputra Sātakarṇi - 1 & 2; Vāsisṭhīputra Puḷumāvi - 3; Vāsiṣṭhīputra Sātakarṇi - 4 - 7; Gautamīputra Srī Yajña Sātakarṇi - 8 - 10.



Pl. IV. Map showing the Distribution Pattern of the Sātavāhana Silver Coinage and Important Sātavahana Towns.

legends, in both the cases, was to proclaim their nativity over the conquered. Again a study of the distribution pattern (*PL. IV*) of these issues,[13] has clearly revealed that although these coins were turned out from the mint centres of Āndhra, (necessarily because of the Telugu legend on the reverse), they were certainly not meant for circulation in the Telugu speaking areas but to a far off Western and Northern provinces of the vast Sātavāhana empire.

The discovery and the importance, both palaeographical and linguistic,[14] have been exhaustively dealt with by Dr. Sircar, myself and P. R. K. prasad, elsewhere. I shall give below the reverse Telugu legends. Although Gautamīputra is the first monarch to issue portrait types, we have unfortunately no clear specimen of his time.[15] Hence we reproduce here the legends of the other rulers who faithfully continued the type with the change only of the name and portrait. It may be noted, at the very outset, that the obverse and reverse legends are identical in contents and one is a mere transcription of the other.

PUḶUMĀVI - (*II*): (*PL. V*)

Obv : *RĀNO VĀSEṬHI PUTASA SIRI PUḶUMĀVISA*

Rev : *ARAHAṆAKU VĀHIṬṬI MĀKAṆAKU TIRU PUḶUMĀVIKU*
"(The coin) of king Tiru Puḷumāvi son of Vāśishṭhī"

SĀTAKARṆI - (*VI*) :

Obv : *RĀNO VĀSIṬHI PUTASA SIRI SĀTAKAṆISA*

Rev : *ARAHAṆAKU VĀHIṬṬI MĀKAṆAKU TIRU HĀTAKAṆIKU*
"(The coin) of king Tiru Sātakarṇi, son of Vāśishṭhi".

YAJNA ŚRI SĀTAKARṆI:

Obv : *RĀNO GOTAMIPUTASA SIRI YANA SĀTAKAṆISA*

Rev : *ARAHAṆAKU GOTAMI PUTAKU TIRU YANAHĀTAKAṆIKU*
"(The coin) of king Tiru Yajña Sātakarṇi, the son of Gōtamī",

We shall now examine the Telugu words in the legend: They are *Arahaṇaku*; *Mākaṇaku; Putaku;* and *Tiru*: All the words end with a final vowel '*a*' characteristic of Telugu, an *ajantabhāsha*

13. I.K. Sarma, 'A coin mould – piece from Nāgārjunakoṇḍa excavations etc.' *Journal of the Economic and Social History of the Orient* (France) Vol XVI - Pt. 1, pp. 89–106.

Appendix 1 : p. 15. The Greek legends became only ornamental later on. So also perhaps the Telugu legends to the subjects in northern regions such as Aparānta and Ākāra, Vidarbha territory but the script remained Brāhmi whereas in Kshātrapa issues, Greek and Kharoshṭhi, indicated the places of their origin and migration.

14. D.C. Sircar, *EI.*, pp. 250-54.
I.K. Sarma, *JESHO*, pp. 1–18
P.R.K. Prasad in A.M. Shastry, Ed: pp. 68–74

15. Besides restriking the older issues of Nahapāṇa (Jogalthambi Hoards), Gautamīputra had issued independently some portrait silver type, *JNSI*, VII, pt. ii. pp. 111–113, pl. VII, No. 5 and also initiated his own portrait series. *JNSI*, XXI, pp. 107–109, pl.VI – nos. 1, la.

Further the sixth case ending *ku* is seen suffixed to all the words, both to the *viśeshaṇa* and *viśēshya*. This is due to the impact of Sanskrit and this feature is seen even now in the verses under *Shasṭhyantaṁulu*, in a *kāvya*.

Arahaṇaku-Arasa (su) naku; in Prakrit *ha* and *sa* are interchangeable. *Arasunaku* or *Arasanaku* means 'of the king'. *ku* the sixth case ending follows the words, it would be prefixed by an extra sound *na* as *āgama*. *Arasu*, anglicized as *urs* in Kannada also meant a king. *Makan (duku)* · *Makanaku*. The early Telugu word *Makan* became *Magaṇḍu*, plural *Maganṛu*, and its original meaning as son is now lost in Telugu.[16]

Tiru is used here as an adjective with a sense of divinity in Telugu. For example - - *Tirupati* lord of *Śrī*; *Tirunīru* - sacred dust[17] applied on the forehead. It is used as a suffix to the names like Swāmi Rāmānanda Tīrtha; Krishṇa Tīrthulu etc. There is a clear indication that the Sātavāhana kings with their portraits on these coins appear to have been deified.[18] The hair style *śikha; karṇakuṇḍalas* resting on the shoulder; particularly on the issues of Yajña Śrī and title *Arkaśrī* applied to this monarch point out that these kings have almost been deified. Similarly on a unique coin edited by Dr. A. K. Narain we find *Sudarśanachakra* and round it clock-wise the name of the king Vaśisṭhīputra Sātakarṇi is extant[19] (*PL. VI*).

Further, the legends on each issue contained twenty three *mātras* with *prāsayati* maintained between the consonants in the second and 15th letters in the first two cases above, whereas in Yajña Śrī's coin legend, *yati* is maintained between the vowels, *i. e.*, 1st *mātra* and 15th *mātra i. e.*, 14th letter. In this very case there is a linguistic peculiarity. The old Telugu word '*Makanaku*' in the legend is replaced by *Putaku* clearly to adjust the *mātras*, since the name of the king contained additional two *mātras* 'Yaña' in the proper name. It is also due to the fact that *puta* for Skt. *putra* was already popular during the time as a result of the impact of Sanskrit over Prākrit and early Telugu. Hence the words like, *Kumāruḍu, Putruḍu Sutuḍu, Tanayuḍu*, etc., in nominative case first person singular with *ḍu* case ending in the Telugu language. Thus the legends here are in verse form and belong to a *dēśi* metre corresponding to *Dvipadajāti Ragaḍa.*[20] Dr. Divakarla Venkatavadhani, however, pointed out that the metre is not correct. See his opinions reproduced at the end.

To conclude, we have in these coin legends :

(1) The earliest known Telugu sentence in the history of Telugu literature. (2) The earliest verse line in *Ragaḍa* metre, a purely *dēśi* type depending on *mātrā-chhandas*.

Thanks to these later illustrious rulers of the *Sātavāhana - kula* and due to their victorious exploits over the Western Kshatrapas, we could possess an unassailable evidence of early Telugu language dated to 1st - 2nd Century A. D.[21] Incidentally it leads us to say with certainty that the

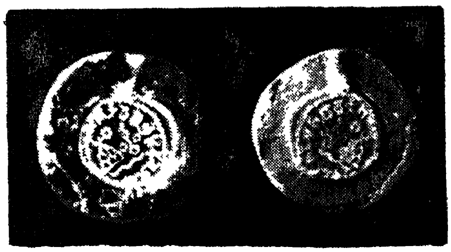
16. V. Prabhakara Sastry, *Telugu Merugulu* (3rd edition) pp. 139. Arudra, *Op. cit.;* Vol. I, p. 68.
17. B. Radhakrishna *Op. cit.*, p. 334.
18. P.R.K. Prasad, *Ibid.*, p. 69.
19. *JNSI*, XXIV, pp. 178–179, Pl. IX, Nos. 19, 19a.
20. Ārudra, *Op. cit.*, I, pp. 73, 92 and 95.
21. I.K. Sarma, *JESHO*, pp. 104–5.



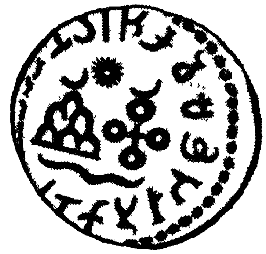
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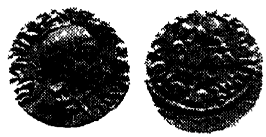
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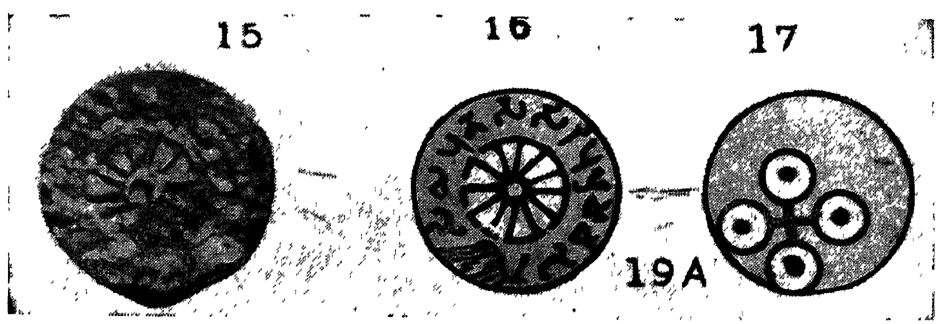
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Pl. V.

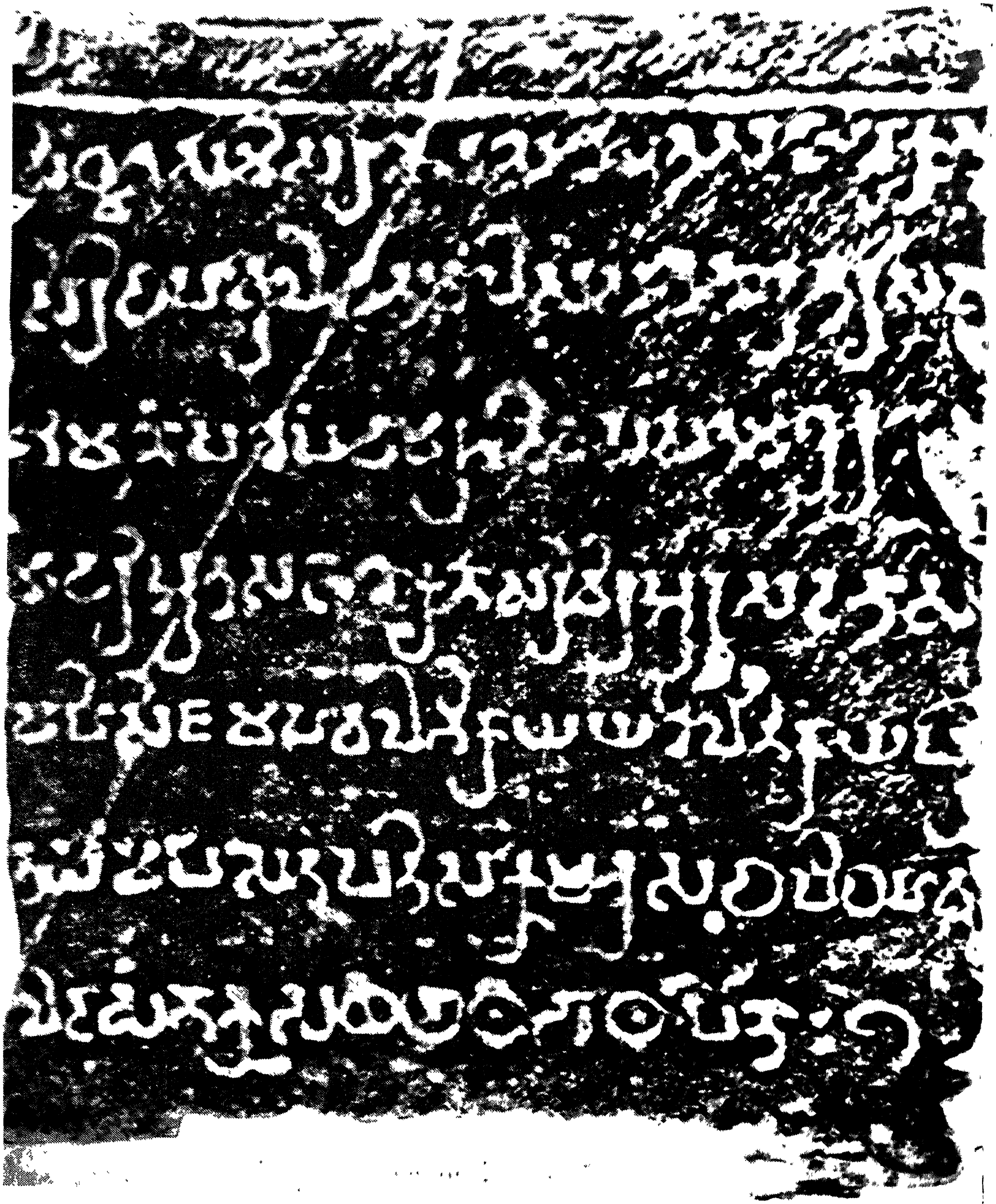
1 & 2. Silver coin of Puḷumāvi from Bhilsa: no. 1 (twice enlarged): (After JNSI, XIV. Pl. I);

3 & 4. Coin Mould-piece from Nāgārjunakoṇḍa: (no. 4, Twice enlarged);

5. Sopara coin of Yajña Śrī: (After Rapson, BMC, Pl. VII, E1)



Pl. VI. Coin type of Vāsisṭhīputra Sātakarṇi with Sudarśana Chakra



Pl. VII. Inscription of Ehavula Chāntamūla's time, Nāgārjunakoṇḍa (*C.* 3rd century A. D.)

Imperial Sātavāhanas were Telugus and honoured their native tongue by employing it on their unique coins. At the same time these noble kings never appear to have exercised any bigotry, either in religion or language.

D : Some Telugu Words in Ikshvāku Inscriptions :

In the Ikshvāku inscriptions of 2nd and 3rd Century A.D., we find, interestingly enough some early Telugu words. All these are Prākrit inscriptions except a few composed in Sanskrit, the script being Brāhmī and issued by the ruling kings themselves.

(*a*) Words like *Talavari* and *Talvara* :[22] Vogel held this term as a "title of uncertain meaning evidently denoting a high dignitary." In Telugu and Kannada the word *Talavara* or *Talāri* clearly meant a village headman and even now such post exists in the village Panchayats although their status is much less to the Karaṇam or Village munsif. In the Ikshvāku times, these titles were perhaps given to Village officials of higher status. A clear cut distinction may also be noted here. Mahātalavara meant an administrative head over several Talavaras and invariably in the Ikshvāku records the word Talavari and Mahātalavari signified to denote the wife of the Talavara and Mahātalavara respectivey.[23]

(*b*) *ELI :* I have found this significant expression used for the king Ehavula Chāntamula, in two records only.

1. This Prākrit record[24] was originally edited by Prof. Sircar who stated that "the word *Eli* probably connected with Telugu *Elik*a from the root '*Elu*' (Transitive habitual adjective). But it appears that this scholar missed the real importance of the word in this record. It is obviously due to an erroneous rendering of the text itself. The inscription is a Chāyāsthambha erected in memory of a great Mahā-Sēnāpati Kumāra who was a step-brother of the ruling king Ehavula

22.

Talavari	*Talavara*
EI. XX:	
M. 1. lines 4, 5.	*EI.* XXXIII, p. 149 line-5
M. 6. lines 3, 4, A. 2. line 6.	
Mahātalavara	*Mahātalavari*
A. 2. line 6:	B. 2. 4:
EI. XXXIV, p. 198.	C3. 9, 5. 3
C. 3. 7, 5, 2–3;	M1. 6, 6. 4.
EI. Ml; line 4,	Bl. 5–6
p. 65	B5. 6 – *E. I.* XX & XXI.
M. 6; line 3.	B5. 5.
EI. XXXVI,	Ml, line–5: p. 65.
6C. II; line 1:	*EI.* XXI
Mahasenapati	M6, line–3.
Ayabhuti: 9 male:	A3, line–7, p.5 *E I.* XX.

23. Earlier, almost all the scholars including B. Radhakrishna, took *Talavari* as well as *Talavara* as masculine nominative singular. This is not correct. *Op. cit*; p. 329. Prof. G. Somayaji takes it as a synonym for '*Tagavari*' meaning – Judge – which is not correct. See also D. Venkatavadhani '*Āndhra Vāgmayārambhadaśa, Prāgnannaya Yugamu*' Vol. I, p. 50

24. *EI.*, XXXV, p. 3, L. 6–7.

Chāntamūla.[25] This Mahāsēnapati Kumāra was the son of Mahāvalabhika Yakhilanika, who was a queen, *Mahishi* of the Ikshvāku king Māṭharīputra Śrī Vīrapurushadatta. This *Mahāsēnāpati* was remembered here quite appropriately as ELI EHAVULADĀSAM TAKYASA most distinguished in the service of *Ēlika-Ehavala Śrī*. Prof. Sircar has, however, read the word *'dāsam takyasa'* as *dāsaṁñakasa* which is obviously not tallying with the original text of the record (see *PL. VII*). I have, therefore, amended the reading as *'Takyasa'* *i.e.* Skt. (a localised Prākritic expression) *dakshasya*, the most efficient or distinguished in the service of Eli-Ehavula in whose 13th regnal year this Chhāyāthambha was perpetuated by the king himself.

2. In another Sanskrit inscription,[26] this word is seen with an honorific suffix *Śrī*. I disagree with the earlier rendering and interpretation of the record, particularly of the last few lines. The editor states that this inscription, records the erection of a temple (*prāsāda*), described as the dwelling place of Śiva (*Sarvadēvādhivāsa*), by one Eliśrī in the 11th regnal year of king Ehavala Śrī. Further, the name in the beginning of the last line *'Eliśrī'* is taken as the builder of the temple and the *Viśeshaṇa-Talavaravaṁ* is interpreted as a synonym of *Mahātalavara*. Thus *Eliśrī* was construed as in the service of king Ehavala Śrī. This *Eliśrī* according to Dr. Chhabra was the grandson of the *Sēnāpati* Anikke and a son of Gāṇḍi. Further "Eliśrī was a devout worshipper of the God Kārtikēya or Kumāra, the weilder of the terrible spear, so much so, that the erection of the Śiva temple in question was attributed to the grace and favour of Kārtikēya.

Be that as it may, I shall proceed with the *maṅgalānta*. I take the expression *Sarvvadēvādhivāsam* as to mean the abode (*adhivāsam*), of all Gods (*Sarvvēdēvāḥ*). Hence the *maṅgalānta* " *Subhamati rakarōt Sarvvadē vādhivāsaṁ*."

(*a*) Dēvī and Kumāra *prāsāda* was the first temple built by the king's grandfather, Aṇikke[27] an army chief who had won victories in battle fields and acquired wide renown.

(*b*) The multi-storeyed (*Talavaravaraḥ*)[28] set up, at the Kārtikēya *prāsāda* by the son of Gāṇḍi, whose name is not known.

(*c*) Finally *Ēli* or *Elika Śrī* has made it a Śriviśāla, a class of storeyed building as well as a pavilion with columns and *bhadra* or front porch.[29] Thus the inscription clearly gives us a history and development of the member-structures in this huge Brāhmanical establishment, till the time of Ehavula Chāntamūla, *i.e.* the *Ēlikaśrī* who made it a *Śrī Viśālaṁ* for the *Sarvēdēvāḥ*, *i.e.* Devī, Kumāra and Śīva.[30] It is creditable that Dr. Subrahmanyam and his colleagues recorded the entire establishment in all its three phases which substantiates this new interpretation of the record as well.

25. *Ibid.*, p. 11, Pl. II, I take *Kumāra* as a proper name by itself. *Kumāra* or *Kārtikēya* was the chief deity of the Ikshvākus.

26. *EI.*, XXXIII; pp. 147–149 Pls.

27. This *Anikke* may have been related to the Ikshvāku king from his maternal side–*Mātāmahi* as the paterna lside all the ladies were devout Buddhists.

28. This is taken by Dr. Chabra as a synonym for *Mahātalavara*.

29. P.K. Acharya, *An Encyclopaedia of Hindu Architecture*, pp. 464 and 499.

30. *IAR.*, 1956–57, pp. 36–37. Pl. LIV-A. It may be clearly seen that this temple complex has at least two main shrines fronted by stone paved *mahāmaṇḍapas* which perhaps were multi storeyed as the triple pillar bases revealed.

The early Telugu word *Eli,-Ēlıka,* was Sanskritized by the suffix '*Śrī*'. Ehavula Chāntamūla was perhaps popularly known as *Eli-Śrī* and it appears to be quite reasonable to credit this monarch with the foundation of another Śaiva-*kshētra* on the left bank of Krishna, which is renowed as Yēlēś-waram, a local usage for Elīśvara or more properly Ehavalēśvara.[31]

**Post Script*

After the above article was finalised, Dr. Divakarala Venkatavadhani, Professor and Head of the Department of Telugu, Osmania University, to whom the paper was submitted by me for critical opinion has kindly furnished his views. I reproduce them in the appendix below in toto for, that is considered, to be essential and appropriate. I am extremely grateful to this savant whose contributions to the Telugu language and its historical grammar are too well known.

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31. *EI.*, XXXV, No. 1, p. 11: The name *Elēśvaram,* Dr. Sircar thinks, that God was called so since it was probably installed by a person named *Eli.* It is quite likely that the great ruler, the *Elika Śrī i. e.* Ehavala Śrī who was the first revivor of Brāhmanism as well as Sanrkrit in the South was also the founder of an *Iśvara* temple at this place and the shrine so dedicated by him, gained the name *Elēśvara* and the village around, in course of time colloquialised as *Yēlēśvaram.* For a different interpretation of this place value however, see: A. Waheed, '*A Monograph on Yēlesvaram Excavation*' (Hyderabad 1962)

* I am deeply beholden to Dr. N. Venkataramanayya for his valuable suggestions. Shri P. Kameswar Rao Surveyor, Shri K. Rami Reddy, Draftsman and Shri Patrudu and Edwin, Photographers did their job very well and ungrudgingly during their spare time. Shri A. V. Balakrishnamurty, U.D.C. typed the final manuscript neatly. I am thankful to these colleagues of the South-eastern Circle of the Archaeological Survey of India.

APPENDIX

DIVAKARLA VENKATĀVADHĀNI'S COMMENTS

ఆ మూడు భాగములు తమరు సూచించినట్లు రగడ భాగములుగా కనిపించుచున్నవి. ఒక్కొక్క పాదమున 23 మాత్రలున్నవి. గణములుగా విభజించినచో 5 + 5 + 5 + 8 మాత్రలుగల నాలుగు గణములు అనిచెప్పవచ్చును.

5 + 5 + 5 + 5 + 3 మాత్రలుగల 5 గణములున్నవని చెప్పుట కొక ఆక్షేపమున్నది. తిరువులు మావికు అనునపుడు (తిరువులు) (మావికు) అని నాల్గు మాత్రలుగల రెండు గణములుగా విభజింపవచ్చును గాని, 5 + 3 మాత్రలుగల రెండు గణములని చెప్పుటకును అవకాశము లేదు.

తిరువులు / మా / వికు అనునపుడు 6 + 2 మాత్రలని చెప్పుటకును అవకాశము లేదు. ఏలయన మా + వికు అనునపుడు విభజన సమంజసము కాదు. యతి కాని, ప్రాస యతిగాని ఉన్నదని చెప్పవచ్చును. యతి, 1-4 గణములు మొదట లేక 1 వ గణమున 2 వ అక్షరము, 4 వ గణమున రెండవ అక్షరము ప్రాసయతి.

హోత = శాత

వాహిత్తి = వాసి/శి ష్ఠి

అరుసు = రాజు

అర వాహనకు = అర శ/స నకు

తిరు = శ్రీ, సిరి.

'కు' తెలుగు ప్రత్యయమే. దీనికి ముందు 'న'గాగమము లేని ప్రయోగము కవిత్రయమువారి తరువాతనే కలవు. అంతకు ముందులేవు.

శాసనములలో డు ప్రత్యయము లేని ప్రథమా విభక్తి రూపములు చాల కలవు.

పాఠ A Brahmin పుత, ఈ సాదృశ్యమును బట్టి పుతకు వాడబడియుండును.

In Telugu 'కు' is often used in the sense of '*to*' and never in the sense of '*of*'. కు must have had the sense of '*of*' in the beginning.

Makanaku is a Telugu word and *vāhitti* should not be used before it, if it is a compound. వాహిత్తి (గోతమీవతె) అని యుండనగును.

వాహిత్తి కొడుకునకు అనునట్లు తద్భవ రూపమునకు మాకనకు చేర్చి యుండును. సమాసమున విభక్తి లోపించినది.

2. KOLHAPURAM PLATES OF VIKRAMĀDITYA I

Sri N. Markandeya Sarma, M.A., Visakhapatnam.

This set of copper plates was acquired by the Department of Archaeology and Museums, from the headmaster of the high school, Kolhapur, Mahbubnagar District.[1] No details of the find spot and circumstances of discovery are available.

The set contains two copper plates held together by a ring, which passes through the holes on the left margin of each plate. The ring is soldered to a seal containing the *Varāha-lāñchhana*, the Chālukya emblem. The plates are rectangular in shape and measure 23 cms. in length and 7.3 cms. in breadth. The total weight of the set is 1000 gms. There are altogether 21 lines of writing in the inscription.

The characters belong to the Telugu-Kannada alphabet and closely resemble those of the other grants of Vikramāditya I[2] of the Early Chālukya dynasty. The language of the record is Sanskrit.

The following orthographical peculiarities are noticed in the inscription. Clear distinction between '*ma*' and '*sha*' is not noticeable, for example, *Nṛipatimaṇḍala* can be also read as *Nṛpatishaṇḍala* (L. 7.). Duplication of the consonants after '*r*' is generally observed. '*t*' is doubled in Kārttikēya (L. 3). In the word Paurṇṇmāsyām the letter '*ṇa*' is not doubled. The letter '*la*' and '*ḷa*' are distinctly noticeable *eg*., *Chalukyānām* and *kulamalaṁkarishṇōḥ*, in the words *kula* and *alaṁkarishṇōḥ* we see *la*. Due to the archaic nature of the script many of the letters are to be deciphered according to the context., *eg*. '*Vjaya saṁttare*' for '*Vijaya saṁvatsare*' (L. 14). Similarly the distinction between '*va*' and '*cha*' is not clear. The word '*Pṛthvi*' is written as '*Prithvi*'.

The portion containing the date of the grant is not clear. That reads as *satta-tsaśa*, *vijaya-rājya-saṁvatsarē*," (the victorious regnal year of the king) which contains no definite figure regarding the king's regnal year. If the given regnal year (*sattatsaśa*) is taken as *sapta-daśa* the date of the present grant is to be taken as his 17th regnal year. The Accession of Vikramāditya I being in 654-55 A. D., the year of the record would be 672 A.D. It was issued on the full moon day of the month of Kārtika. The grant begins with the well known eulogy or *praśasti* of the Bādāmi Chālukyās.

It traces the genealogy from the king's great grandfather Polikēsi *i.e.*, Pulakēsin I and mentions Kīrtivarman I and Pulakēśin II as grandfather and father respectively. It is said that the Chālukyās belonged to Mānavyasagōtra and were the descendants of Hāriti and were nourished by the seven mothers, *i.e. Sapta-mātṛikas*. They are said to have attained prosperity by the favour and protection of Kārtikēya and acquired *Varāha-lāñchhana* by the divine favour and grace of Lord Nārāyaṇa. They made all kings surrender to them. The inscription further describes that the king Pulakēśin I purified him-

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1. *Annual Report on Epigraphy*, Government of Andhra Pradesh 1967, pp. 20.
2. *C. P. Ins. of Andhra Pradesh Government Museum, Hyderabad*, p. 50–52; *EI*. Vol. I., pp. 70–72.

self by *Avabhṛitha-snāna* at the end of the Aśvamēdha sacrifice and he was an ornament to the family of the Chālukyās. A reference is made to Srī Kīrtivarman, Pṛithvī-Vallabha Mahārāja, the grandfather of Vikramāditya I. It is said that his fame reached the territories of the hostile kings of Vanavāsi and other countries, that have been subjugated by his prowess. Then follows a reference to Satyāśraya Śrī Pṛithvī-Vallabha Mahārāja Paramēśvara *i.e.*, Pulakēśin II, who is described to have acquired the second name of Paramēśvara by defeating Srī Harshavardhana who was the lord of the Uttarāpātha or the North.

Then the present grantor king Vikramāditya I is said to have defeated the agnates who were hostile, on the battle field in all the quarters. He revived the lost fortunes of his family and became the unopposed lord (of the earth). Again, having mounted the divine horse named 'Chitrakaṇṭha' he defeated single-handed all the relatives and acquired the position of Paramēśvara *i.e.* the supremacy over the kings.

The grant is made at the request of Pṛithvīpati Rāja in the (seventeenth) victorious year of his reign. The king is said to have given to Māḍuṛeṇḍu(?) the grandson of Svāmi and son of Sōmaśarman of Bhāradvāja-*gōtra* land measuring 108 *nivartanās* according to the original royal standard in Koṭṭatta on the northern bank of the river Kṛishṇa Veṇṇa. The grant concludes with the usual benedictory and imprecatory verses.

Geographical name Koṭṭatta-*sima* mentioned in the record is not traceable at present, as no place of that name now exists on the northern bank of the Kṛishna river.

TEXT[1]

FIRST PLATE : SECOND SIDE

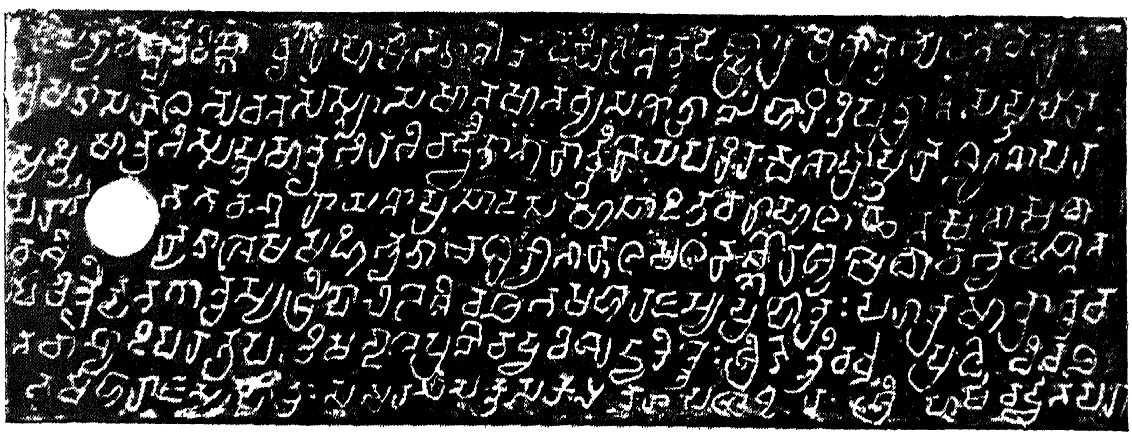
1. जयत्याविष्कृतं विष्णोर्व्वाराह (हं) क्षोभितार्णवं दक्षिणोन्नत दंष्ट्राग्रविश्रान्तभुवनं वपु: [॥*1]
2. श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोक
3. स्वस्ति[2] मातृभि स्सप्तमातृभिव (र्वं) र्द्धितानां कार्तिकेयपरिरक्षण प्राप्त[क*]ल्याणपरं-
4. परा[3] भगवन्नारायण प्रसादसमासादितवराहलांछनेक्षणक्षण
5. वशीकृताशेषमहीभृतां चलुक्यानां कुलमलंक[रि*]ष्णो रा[4]श्वमेधावभृथस्नान
6. पवित्रीकृतगात्रस्य श्रीपोलिकेशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्त व-

1. From the plates
2. The word स्वस्ति must have come at the beginning of the grant.
3. Read as परंपराणां
4. Read as °रश्वमेधा

Kolhapuram Plates of Vikramāditya I

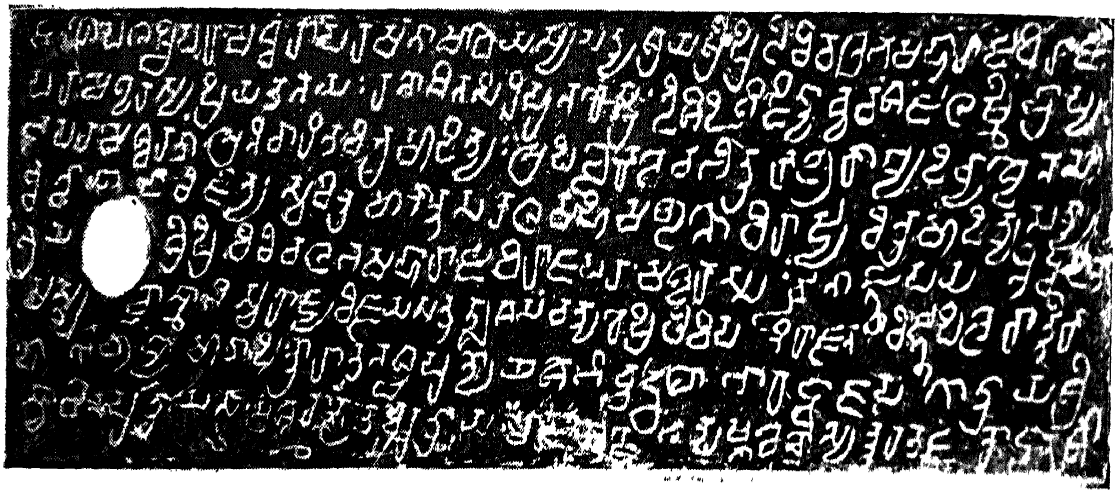


General view with Ring and Seal

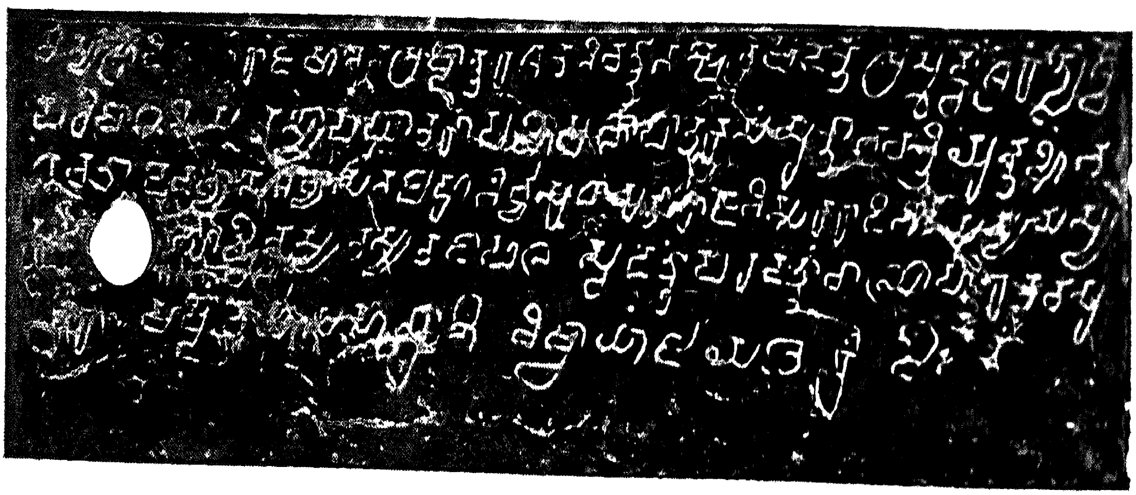


I PLATE : SECOND SIDE

Kolhapuram Plates of Vikramāditya I



II Plate : First Side



II Plate : Second Side

7. नवास्यादि परनृपतिमण्डलप्रणिवद्धविशुद्धकीर्त्तेः श्री कें[5]त्तिवर्म्म पृथिवीवल्ल-

8. भमहाराजस्य पौत्रः समरसंसक्तसकलोत्तरापथेश्वर श्रीहर्षवर्द्धनपरा-

SECOND PLATE : FIRST SIDE

9. जयोपलब्ध परमेश्वरापर [म][6] नामधेयस्य सत्य[7]श्रय श्रीप्रिदिवी[8]वल्लभमहाराजाधिराज

10. परमेश्वरस्य प्रियतनयः रणशिरसि रिपुनरेन्द्रा न्दिशि दिशि जित्वा व्व[9]वंशजां लक्ष्मीं प्राप्य

11. [च][10] परमेश्वरतां अनिवारितविक्रमादित्यः अपि चैक [ए] व चित्रकष्टा[11] काख्यदिव्या-
श्वेन स-

12. व्र्वे (व्र्वा) न्दायादावि [न्वि] जे [जि] त्य स्वविक्रमाक्रान्त सकलमहीमण्डलाधिराज्या [ज्यो] विक्रमादित्यसत्या–

13. श्रय श्रीप्रिथिवीवलभ[12]महाराजाधिराजपरमेश्वर स्सर्व्वं[13] नाज्ञापयति[।*]विदित

14. मस्तु वो स्माभि[14] स्वराज्य विजे[15]य सत्तत्सश[16] संवत्सरे प्रि[17]थिवीपति राजेन विज्ञापिते कार्त्तिक

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5. Read as कीर्तिवर्म

6. 'म' is Superfluous

7. Read as सत्याश्रय

8. Read as पृथिवी

9. Read as स्व

10. The reading in other plates of the same king is प्राप्तः परमेश्वरतां

11. Read as चित्रकण्ठका

12. Read as पृथिवी वल्लभ

13. Read as स्सर्व्वा°

14. Read as वो स्माभिः

15. Read as विजय

16. The reading is doubtful. It may be read as सप्तदश

17. पृथिवी

15. पौर्णमाष्यां[18] मातापित्रोरात[19]नश्च पुण्ययशोभिवृद्धये भारद्वाज प[20] गोत्राय श्री

16. स्वामि [नः] पुत्राय सोमशर्मा णे[21] त च्चु पु[त्सु पु] त्राय [वाड्ड ब्लैण्डु] [भ] तु (कृ) ष्णवेण्नस्येत्त रतटे क्रोट्टात्त शी[22]–

Second Plate : Second Side

17. मस्या (नि)[23] आदिराजमानेन अष्टोत्तरशत निवर्त्तनं क्षेत्रं च[24]दत्तं अस्मद्वंशै [श्यै] रन्यैश्च

18. परिपालनीय [न्त] स्योपघातका[काः]पञ्च महापातक संयुक्ता भवन्ति यु (उ) क्तञ्च भ

19. [ग] वतादे (वे) दव्यासेन व्यासेन [।।] बहुभिर्व्वसुधा भुता[क्ता] राजभि स्सक [ग] रादिभि [:।*] यस्य यस्य

20. यदाभूमि त (स्त) स्य तस्य तदा फल (म्।।*) स्वदत्तां परदत्तां वा यो हरेत वसुं–

21. धरां षष्टिः वर्षसहस्त्राणि विष्ठायां जायते क्रिमिः ।।

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18. Read as °मास्यां
19. Read as °रात्मनश्च
20. भारद्वाजस
21. Read as सोमशर्मणे
22. It may be corrected as कृष्णवेण्णायाः उत्तरतटे कोट्टात्त शिम-
23. Read as शीमनि
24. Here च seems to be redundant

3. PEDA-CHAPPALLI PLATES OF ŚRĪKAṆṬHA ŚRĪMANOHARA CHOḶA

Sri P.V. Parabrahma Sastry, M.A., Hyderabad.

In course of epigraphical survey, in the Kamalapuram taluk, Cuddapah district, Sri M.V.N. Aditya Sarma, M.A., Asst. Director (Epigraphy), secured this set of copper plates from a farmer named Akulapati Narasayya in the village Pedachappalli. According to the latter's version it was discovered while digging the earth in the area called Kōṭapaḍumaṭi chēnu near the village. The set contains three plates held by a ring through holes of 1.4 cm. diameter in their right edges. The ring is soldered at its ends by means of a round seal with lotus petals at its bottom attached to the ring. The inner diameter of the ring is 6 cms. The diameter of the seal is 5 cms. and it contains in relief the image of a lion with its tail twisted and touching the back. The animal is shown standing on a closed plat-form facing to the left. On the top portion are the representations of the moon and sun whereas at the bottom five lotus petals attached to the bud are shown. The plates measure 18.5 cms. long, 6.8 cms. wide and 2 mm. thick and their weight is one kg. The first and the second plates contain writing on both the sides whereas the third plate contains writing on one side only. The plates are in a state of good preservation.

The primary vowels *a, ā, i, e, ē,* are used. Among the consonants *ja* is written in two forms,  and  Similarly '*kha*' is written in the old form  (ll. 10,32) and the later form  (l.27) Distinction between *cha* and *va* is not clear. According to the context alone we have to read them; *e.g.* *Dṛidḥāśvaś-cha* (1.6). The letters *ṛ, ḷ, ḻ* and another letter of the form  are distinctly noticeable in the words *Eṛeyamma* (1.12), *Chōḷa* (1.9), *Eḷamjōḻa* (1.14), and *ḻacchinavanṛu* (1.31). Here *nṛu* in the last word, the second letter in the compound is written as , which is definitely not *ṛa.* This peculiar letter is noticed only in the Telugu scripts of 6th to 8th centuries and occasionally in the 9th century. Primary *m* is written like  (1.32) which seems to be the origin for the later *anusvāra* 'o' in Telugu. *Anusvāra* is generally used on the top of the following letter indicating the place when primary *m* is used.

Secondary long ū is written in two forms one, with the elongation on the left side of the bottom of the primary consonant like  and the second form with the elongation of the loop at the top of the short form  · *e,g. sūtra* in lines 20,26 and 28 is written like  whereas in line 22 it is written like 

Language: The record in the beginning is in Sanskrit verse* upto line 11. Then it is in Sanskrit prose which exhibits several irregular forms in more than one aspect. Mention may be made of the colloquial pronunciation in the words Kausikha for Kauśika (1.27), Āpastambha for Āpastamba (ll. 20, 22, 26 and 28). Secondly, the word *bhāga* which is frequently used while specifying the shares of the donees is left without the case ending (*vibhakti-pratyaya*). Similarly the names of the kings in the genealogical portion are left without the nominative ending, although the language adopted is Sanskrit. Thirdly, the rules of *sandhi* are disregarded *e.g., tata Mahēndravarmmā* for *tatō Mahēndravarmmā tata=Kokiḷi* for *tataḥ=Kokiliḥ*(1.13), *tata=Nṛipakāma* for *tatō=nṛipakamaḥ* etc. In the portion of the genealogy as well as the grant most of the words do not have terminations of either Sanskrit or Telugu. Only the last name in the genealogy *i.e.* Śrīkaṇṭha Śrīmanōhara is seen with the Telugu ending *u* (Śrīkaṇṭha Śrīmanōharunṟu) which makes it definite that the language here is Telugu. In the same sentence '*Mūgavāḍi Karuvūru.........icchiri*' (ll. 15-17) the word Mūgavāḍi is left without the possessive case ending, as a compound word with the sense that Kaṟuvūru situated in Mūgavāḍi. The Telugu portion contains only few case endings, namely nominative *u*, possessive *ki* and *ku* and accusative case *nu*, leaving several words without any terminations. There are only two Telugu finite verbs *icchiri* (1.17) and, *gaṭṭu* (1.31). Thus, when the usage of case endings and finite verbs is minimised to the extreme, we cannot deduce any linguistic peculiarities pertaining to the language of the record or of the period in general. We can simply conclude that the Telugu language in that period was in its formative stage with limited usage of verbs and case endings.

With regard to syntax also we notice certain deviations from the accepted principles of usage. In the imprecatory sentence the subject and predicate are written as "*guḍḷunu ḷacchina vanṟu gaṭṭu vēniki* (*dēniki*) *vakrambu vacchina vāniki*". If we re-write it in the proper form as "*Dēniki vakrambu vacchina vāniki guḍḷunu ḷacchina vanṟu guṭṭu*" it will make the sense, though unsatisfactory, that to him who goes against this (charity) (the sin) of a person who demolishes the temples will accrue. From this one can understand the trouble taken by the writer in constructing Telugu sentence in the initial stages.

Contents : The inscription begins with the invocation to the god Śiva, on whose head the crescent shines like a boat carried by the waters of the Gaṅgā and stuck up (on the god's head). Brahma's son was Marīchi and the latter's son was Kaśyapa. His son was Vivasvān and then (to him) was (born) Vaivasvata Manu. Ikshvāku, Vikukshi, Kakutstha, Anēṇas, Pṛithu, Viśvaga, Adraka, Yuvānāśva, Dṛiḍhāśva, king Bhagīratha, Haryaśva, Nikumbha, Bṛihadaśva, Anaraṇya, Dilīpa, Raghu, Daśaratha, Rāma, Kuśa, Samrāṭ, Ardhasamrāṭ, Pādasamrāṭ, and Chōḷa, were the great kings of repute. In that family Karikāla became famous like the crest jewel.

In that line (of kings) Sundarananda, Navarāma, Eṟeyamma, Vijayakāma, Vīrārjuna, Agraṇipiḍugu, Kokuḷi, Mahēndravarman, Eḷamjōḷa, Nṛipakāma and Śrīkaṇṭha Śrimanōhara (were born). Śrīkaṇṭha Śrīmanōhara is said to have made on the occasion of a solar eclipse, the gift of the village Kaṟuvūru in Mūgavāḍi as *brahmadēya* and *ēkabhōga* to (a brāhmaṇa) Krāmja Guṇḍaya of Kāśyapa-*gōtra* and Āpastamba-*sūtra* and who was a *kramayita* and *māsōpavāsin*. It seems the village has been re-distributed among the following brāhmaṇas.

*. All in *Anushṭup* metre.

	Donee	*Gōtra*	*Sūtra*	*No. of shares*
1.	Mādhava śarman	Kāśyapa	Āpastamba	6
2.	Veṇṇaya śarman	Kāśyapa	Āpastamba	2
3.	Māra śarman	Kāśyapa	Āpastamba	4
4.	Guṇḍaya śarman	Kāśyapa	Āpastamba	2
5.	... ...	Kauṇḍinya	Āpastamba	1
6.	Māreya śarman (of Mupprol village)	Kauśika	Āpastamba	1
7.	Janneya śarman (of Māvuṇḍūru)	Kauṇḍinya	Āpastamba	1
8.	Tiruva śarman (of Gōmaḍu)	Kauṇḍinya	Chhandava	1
9.	Rēchaya śarman (?) (of Chendaṟūru)	Harita	Āpastamba	1
10.	Piddaya śarman (of Pābudiṇḍi village)	Kauśika	Āpastamba	1

Another donee of the village Vaṅgipaṟṟu was probably intended but his name, *gōtra* and *sūtra* and the extent of share were not mentioned. Line (no. 29) is left incomplete. The statement is not specific about the names of the donees and their villages.

Then follows the imprecatory sentence in Telugu prose, stating that those who tamper with this gift will have to undergo the sin of killing thousand brāhmaṇas and thousand cows at Vāraṇāśi and of destructing thousand tanks and thousand temples. It was written by Bappayitula Sarvvadāśu.

From the afore-said contents it is clear that the grant was issued by the chief Śrīkaṇṭha Śrīmanōhara of the Chōḷa lineage, known as the Rēnāṭi Chōḷas who ruled over the region comprising parts of the Cuddapah, and Chittoor districts from 6th to 9th centuries A.D. The record is not dated. On palaeographical grounds it may be assigned to 9th century A.D. The script of the record is definitely latter than that of the Mālepāḍu plates of Puṇyakumāra, which is ascribable to the seventh century A.D.[1]

The donor was Śrīkaṇṭha Śrīmanōhara born in the line of Karikāla and Chōḷa. The genealogy can be divided into two parts, mythological and historical. The former begins with Brahma and ends with Chōḷa. Therefore this attributes the name Chōḷa to a king. The Vollala epigraph[2], on the other hand states that because a stony plant used to guide the kings of this family in times of doubts the family got its name Chōḷa, which of course is purely a myth, and need not be regarded. In that line of Chōḷa king Karikāla was born, about whose historicity scholars hold different views. The present line of kings begins with Sundarananda. The list of his descendants mentioned in this grant with a single exception is

1. *EI.* XI, pp 337 ff.
2. Edited below

identical with the list of kings mentioned in the Madras Museum plates of Śrīkaṇṭha Chōḷa[3], which can be noticed from the two tables below.

Madras Museum Plates

Sundarananda
|
Navarāma
|
Eṟeyamma
|
Vijayakāma
|
Vīrārjuna
|
Agraṇipiḍugu
|
Kōkuḷi
|
Mahēndravarman
|
Eḷaṁjōḷa
|
Nṛipakāma
|
Divākara
|
Śrīkaṇṭha Chōḷādhirāja

Peda-chappalli Plates

Sundarananda
|
Navarāma
|
Eṟeyamma
|
Vijayakāma
|
Vīrārjuna
|
Agraṇipiḍugu
|
Kokuḷi
|
Mahēndravarman
|
Eḷaṁjōḷa
|
Nṛipakāma
|
Śrīkaṇṭha Śrīmanōhara

Śrīkaṇṭha's father Divākara of the Madras Museum plates does not find place in the present plates. Śrīkaṇṭha may not be identical with Śrīkaṇṭha Śrīmanōhara. There is a possibility to believe that Nṛipakāma had two sons Divākara and Śrīkaṇṭha Śrīmanōhara, the former's son being Śrīkaṇṭha of the Madras Museum plates and the latter being the donor of the present grant. Otherwise there is no reason for the omission of the name of the donor's father in the present set which gives no less than ten names of the early members. The additional part *Śrīmanōhara* in the name of the present donor also supports the above view. If the assumption is acceptable the present grant is to be dated earlier, say one or two decades, than the Madras Museum plates.

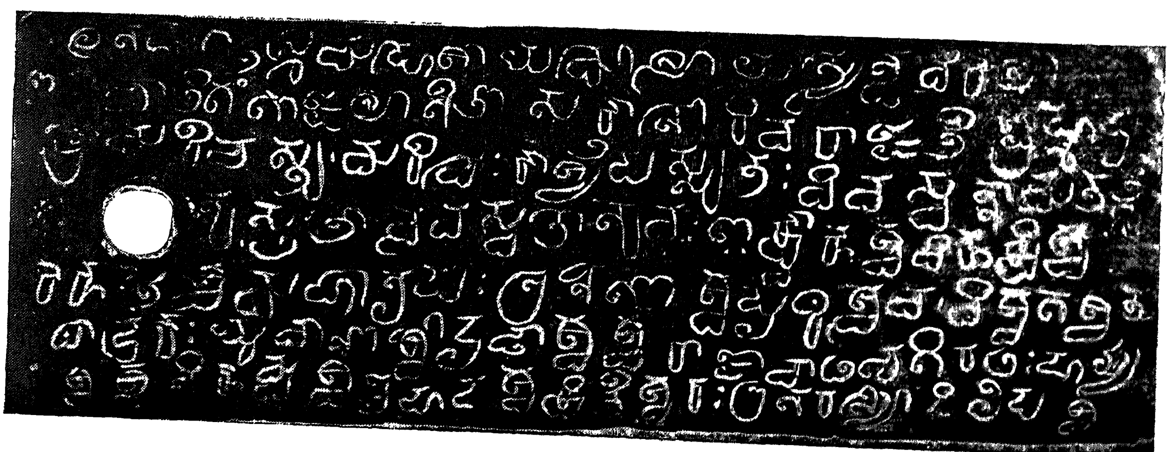
There is another possibility also. The fact that the present grant is in some respects corrupt, like the omission of one or two names of the donees, although their *gōtra* and *sūtra* are mentioned and the redistribution of the village which was *ēkabhōga* into several shares gives rise to the suspicion whether it is a copy of an original grant, prepared by one of the donees for his personal use, under the authority of the royal seal. Though it cannot be actually a spurious grant there is a likelihood of its being a copy of an original grant, where the concerned donee did not pay much attention to record all the particulars. Omission of the name of the donor's father Divākara might be also one of the lapses. In such case Śrīkaṇṭha of the Madras Museum plates is to be taken identical with Śrīkaṇṭha Śrīmanōhara of the present grant.

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3. *I.* VIII, p. 123n.; IX, p. 2; XXVII, p. and *JIH.* XV, pp. 30 ff.



SEAL



I PLATE : FIRST SIDE

From the Mālepāḍu[4] and Dommarinandyāla[5] plates of Puṇyakumāra it is seen that these early Chōḷas of Rēnāḍu were divided into two collateral branches, one from Sundarananda and another from Dhanañjayavarman.

Nandivarman of Kāśyapa-*gōtra*

Siṁhavishṇu — Sundarananda — Dhanañjayavarman

Dhanañjayavarman → Chōḷa Mahārāja

(*Mahēndra-Vikramavarman*, *Navarāma*, *Muditasilākshara*

Gunamudita — Puṇyakumāra (*Pōrmukharāma*)

The present grant furnishes the line of the kings descended from Sundarananda. The chiefs of these two branches did not adopt the later *praśasti* beginning with "*Svasti, Charaṇasarōruha* or *Hariduddhara*." We are not definite whether these two lines of kings ruled the same region or in parts. The Tippalur epigraph states that Puṇyakumāra was ruling Rēnāḍu with Chirppali as his capital, which can be identified with Pedacheppalli the find spot of the present copper plate set.[6] Secondly, this line of kings does not seem to have possessed sovereign power like Puṇyakumāra whose *praśasti* signifies sovereignty. It is also doubtful whether these chiefs continued as sovereign kings till ninth century A.D. The names of the early kings Nandivarman and Simhavishṇu indicate their subordinate position under the Pallava kings. In the later generations they seem to have been the subordinates of the Chālukya kings of Bādāmi as indicated by their names Vijayāditya. However, there is sufficient reason to believe that they were independent rulers at least for some generations in the 7th century A.D.

The place names Mūgavāḍi and Kaṟuvūru, the former being the name of a region and the latter, the name of a village, are not easy to indentify.

TEXT[1]

FIRST PLATE : FIRST SIDE

1. Namas=tasmē[2] Mahēśāya mōlō[3] yasy=aindavī kalā[| *]
2. bhāti Gaṁgā-jal-ānītō(tā) saktā naur=iva rājatī [|| *1*] Brahma-pu-
3. trō Marīch (chi)s=tu Marīchēḥ Kāśyapas[4] = sutaḥ [| *] Vivasva(svā)n nāma tat-sū-

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4. *E I.* XI, p. 337 ff.
5. *Ibid,* XXVII p. 268.
6. Its identity with Chippili in Madanapalli taluk of Chittoor district is suggested by M. Venkataramaiah *E I.* XXVII, p. 225.
1. from the plates.
2. Read as *tasmai*
3. Read as *maulau*
4. Read as *Kaśyapas=*

4. nus=tatō Vaivasvatō Nuvaḥ[5] [|| 2*] Ikshvākuś=cha Vikukshiś=cha

5. Kakustaś[6]=cha mahā-nṛipaḥ[| *] Anēṇāśva[7] Pṛithuś=ch=aiva[8] Viśvagaś=cha ta-

6. th=Ādrakaḥ[||3*] Yuvāṇāśvō Dṛiḍhāśvaś=cha rājā ch=ātha Bhagirathaḥ[|*][9] Haryya-

7. śvaś=cha Nikumbhaś=cha Bṛihadaśva [ḥ*] kshit-īśvarah [||4*] Anaraṇyō=Dilīpaś=cha

First Plate : Second Side

8. Raghur = dDaśarathas=tathā[|*] Rāmaḥ Kuśaś=cha Sambrāt[10] cha Arddha-Sambrād[11]-cha bhūmipaḥ [|| 5*]

9. Pāda-Sambrāt[12] cha Chōḷas=cha[13] mahāntaḥ parikīrttita (tāḥ) [|*] Asmin vaṁśē vi-

10. śuddhauja(jās)=sadvri (dvṛi)ttō=guṇa-sṁśa(śra)yaḥ[||6*] Karikāla=iti khyātō= bhu(mu) ktā-ma-

11. ṇir=iv=ābhavat[|*] Tasy=ānvayē Sundaranandaḥ(s=) tatō=Nava-

12. rāma(s=*) tatō=[14] Eṟeyamma(s=)*=tatō=Vijayakāma(mas=)* tatō=Vīrārju-

13. na(naḥ) [|*] tata=Agraṇipiḍugu (gus=) tata(taḥ)=Kokuḷi(ḷis=)tata (tō) Mahēndravarmma(mā)

14. tata=Eḷaṁjōḷa (ḷas=) tata(tō=) Nṛipakāma (mas=) tata (taś)=Śrīkaṇṭha-Śrīmanōha-

Second Plate : First Side

15. ruṇṟu Mūgavāḍi Kaṟuvūru Sūrya-grahaṇaṁbuna Kāśyā (śya) pa-gōtra

16. Āpastambha (mba)-sūtra Krāṁja Guṇḍaya Kramayita māsōpavāsiu[15]

17. lāku (laku) brahmadēyaṁb ēkabhōgaṁbugān icchiri [|| *] tad-gōtra Mādha-

18. va śarmmaṇē ṣhaḍ-bhāga (gāḥ) [| *] tad-gōtra Veṇṇaya śarmmaṇē dvau bhāga (gau) [|*]

19. tad-gōtra Māra śarmmaṇē chatur-bhāga (gāḥ) [|*] tad-gōtra Guṇḍaya śarmmaṇē dvau

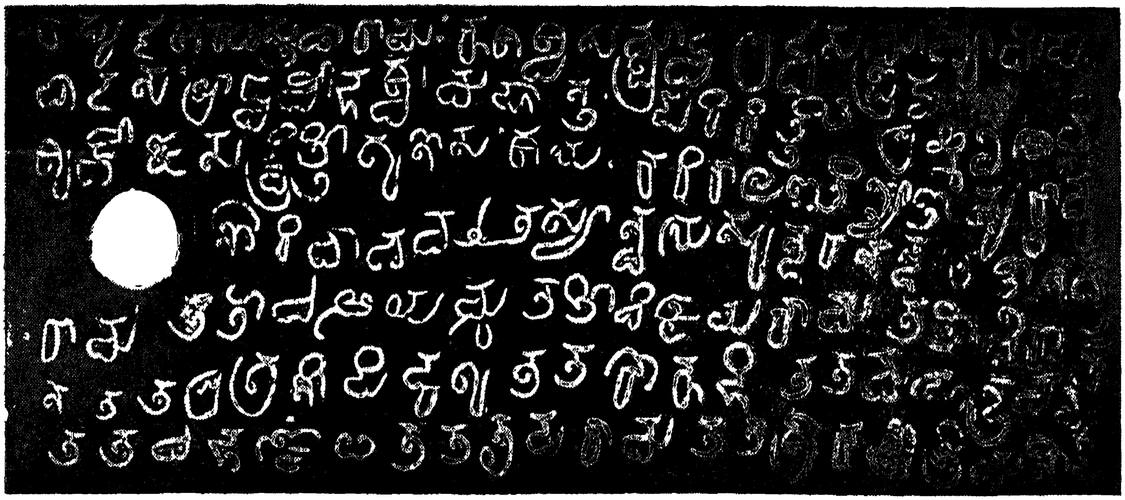
20. bhāga (gau) [| *] Kauṇḍinya-gōtra Āpastaṁbha (ba)-sūtra ēka-bhāga [ḥ|*][16] Mupprōl-

21. vastavya

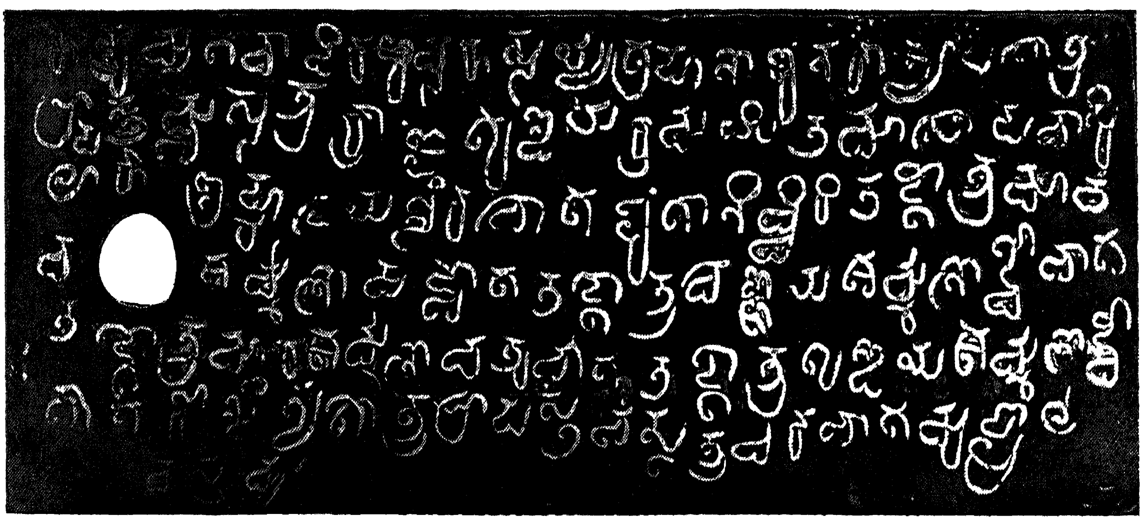
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5. Read as *Manuḥ* ||
6. Read as *Kakutsthaś*=
7. Read as *Anēnāśvaḥ*
8. Here the vertical stroke is not necessary.
9. Read as *Bhagīrathaḥ*.
10. Read as *Samrāt cha*.
11. " " "
12. " " "
13. The vertical stroke is not necessary.
14. To be read as *tata = Eṟeyammas*=
15. The final *i* on *su* is unnecessary.
16. Here the name of the donee is not mentioned.

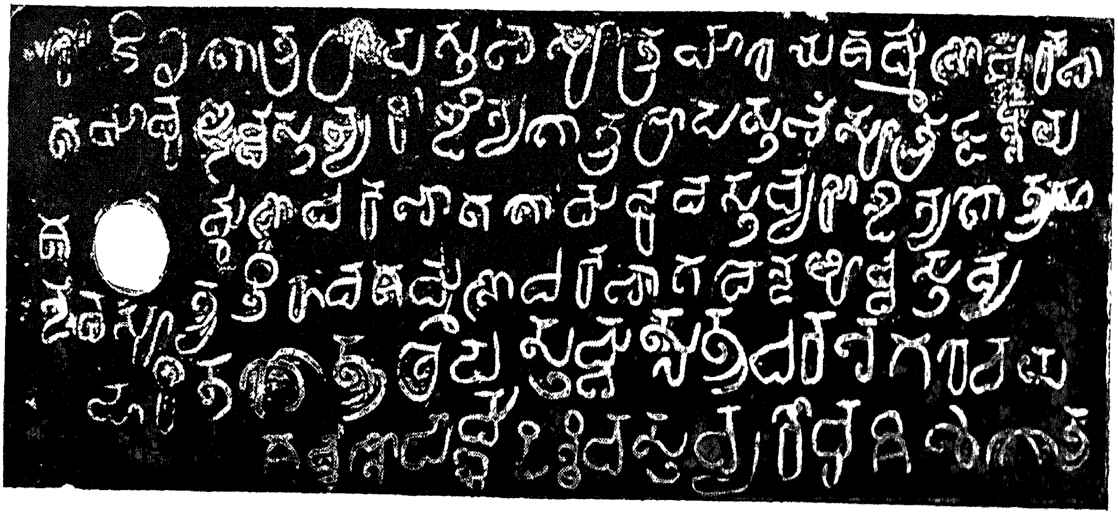
Pedachappalli Plates of Śrīkaṇṭha Śrīmanōhara



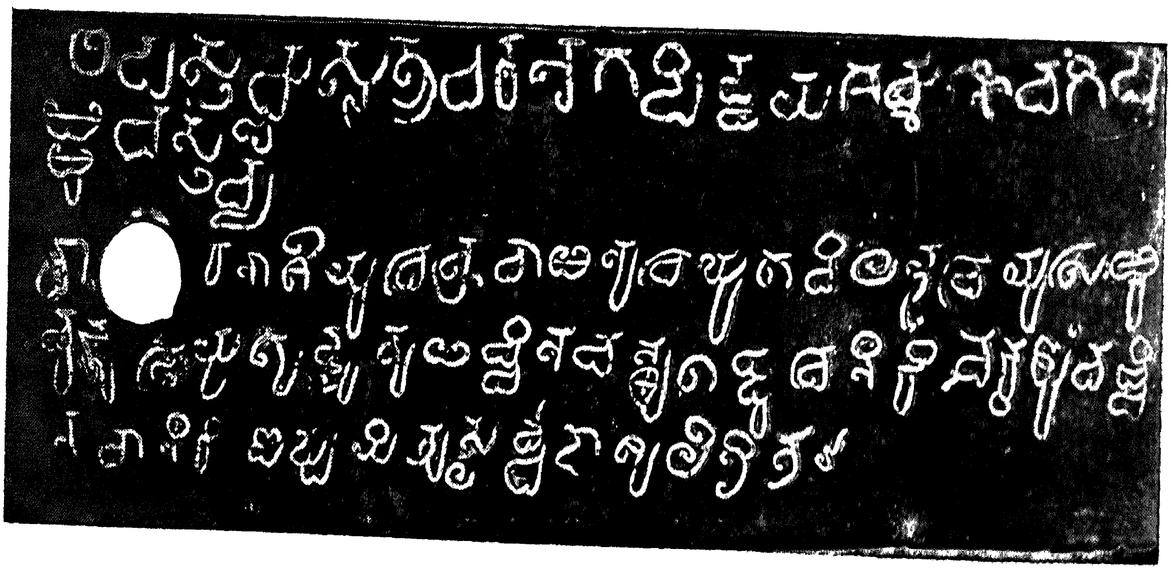
I PLATE : SECOND SIDE



II PLTAE : FIRST SIDE



II PLATE : SECOND SIDE



III PLATE : FIRST SIDE

SECOND PLATE : SECOND SIDE

22. Kauśikha (ka)-gōtra Āpastabṁha (ṁba) sūtra Māreya śarmmaṇē ēka-bhā-

23. ga (ḥ*) [| *] Māvuṇḍūr-vvastavya Kauṇḍinya-gōtra Āpastaṁbha (ṁba)-sūtra-Janneya

24. śarmmaṇē ēka-bhāga (ḥ*) [|*] Gōmaḍu-vastavya Kauṇḍinya-gōtra Chha-

25. ndava-sūtra-Tiruva śarmmaṇē ēka-bhāga (ḥ*) [|*] Chendaṟū [r] vvastavya-

26. Harita-gōtra A (Ā)pastaṁbha (ṁba)-sūtra ēka-bha(bhā)ga (ḥ*) [|*][17] Rēvaya

27. śarmmaṇē Pambudinṟi-vastavya Kavuśikha[18] - gōtra

THIRD PLATE : FIRST SIDE

28. A (Ā) pastambha (ṁba)-sūtra[19] ēka-bhāga(ḥ*) [|*] Piddaya śarmmaṇe Vaṁgipa-

29. ṟṟu-vastavya[20]................

30. Vā ranā(ṇā)śiyu vēvru vā(pā)ṟanu vēyu gavilaḷu vēyu sēṟu-

31. vuḷu vēyu guḍḷunu lacchina va(vā)nṟu gaṭṭu vē(dē)niki vakraṁbu vacchi-

32. na vāniki [||*] Bappayitula[21] Sarvvadāśu likhitam [||*]

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17. Here also the name of the donee is not given.
18. Read as *Kauśika*
19. Read as *sūtrāya*.
20. Here the matter is left incomplete.
21. The letter *la* is inserted below *sa*.

4. THE CHADALLA EPIGRAPH OF MAHĀVALI BĀṆARASA

Sri B. Jayaranga Rao, M.A., Hyderabad.

The inscription at Chadalla, located 4 miles away from Punganuru on the Punganur-Chowdepalle road, is set up to the east of the village nearby a tank. It was first noticed in 1906 by the Epigraphical Department of Government of India and later by the present author in 1972.

The inscription is in archaic Kannada script and language of the ninth century A. D. It is engraved on a gneissic rectangular slab (dimensions 1.25 ms. × 1.10 ms.). The letters are deeply grooved and are fairly clear. There are 11 lines, and the average size of the characters range from 9 cms. to 4.5 cms. The shape of the letters though angular in some cases is round in general.

The inscription states that during the reign of Mahāvali Bāṇarasa, when some one (?) was ruling Valla, a locality situated in Badugavali, 12,000, the Bāṇarasa led a campaign on behalf of Permānaḍi Gaṅga against the Nōḷambi, Rāchamalla and Mayindaḍi and attacked the enemies at Soremaḍi. In that battle certain warrior named Mādhavarasa of Kuṅganūr son of Kāḷappa, having fought valiantly and slain a number of enemies and horses is stated to have fallen in the battle. In recognition of his services the king bestowed upon his family three *kambas* of land. There are the usual imprecatory lines at the end.

Historical Background

The Bāṇas, who ruled the tract, comprising the present parts of Chittoor and Kolar districts were a decisive force who played a key role in the political events of far-reaching effect around 9th - 10th century A.D. The battle of Soremaḍi was a turning point in the Bāṇa history in particular, and the Nōḷambas, Gaṅgas and Vaidumbas in general.

There are several inscriptions[1] attesting the fact that the Bāṇas and the Vaidumbas on behalf of the Gaṅga-contender Permānaḍi, made a fierce assault on the fort of Soremaḍi, which was defended by the combined forces of Nōḷambi, Rāchamalla and Mayindaḍi and other minor chiefs. Soremaḍi, seems to have been the last of the several battles[2] between the parties and it decided the fate of the Bāṇa confederacy once and for all. Consequently Rāchamalla's hold over the Gaṅga throne as against that of his rival claimant Permānaḍi (?) was firmly retained.

In the first place, there is no date mentioned in the inscription nor the precise name of the Bāṇa king whose titles are mentioned. In the absence of the above two clues we have to resort to synchronisation of the contemporary personages and events. Though we have several inscriptions which corrobo-

1. *ARE.* 543/1906; 533/1906; 295/1905; 296/1905; 380/1922; 310/1922.
2. *ARE.* 103/1899.

rate the events *viz.*, the battle of Soremaḍi and the parties involved, all of them except one[3] are not dated. Even that one does not specify the year in Śaka era as it mentions the existence of Mayendira-mikkiraman *alias* Mayindadi during the 24th regnal year of the Pallava king Vijaya Narasiṁhavarman. Hence we are left with only one alternative *i. e.* reconstruction of the events on the basis of (1) identity of the person of Rāchamalla, the Gaṅga king (2) the identity of Permānaḍi Gaṅga and lastly (3) the date of Vijaya Narasiṁhavarman, the Pallava king.

To begin with, the very fact that the battle was fought on behalf of Gaṅga [Permānaḍi against another Gaṅga king [Rāchamalla] aligned with Nōḷambi Mahēndra gives rise to the inference of a civil war between the contending Gaṅga princes. Traditionally, the Gaṅgas and the Bāṇas have been invete-erate foes and the Gaṅgas and Noḷambas were always at each other's throat on the other side. Now the moot point is the identity of Rāchamalla, allied with Nōḷamba king and the Permānaḍi Gaṅga, on whose behalf the Bāṇa king led an attack against the Nōḷamba confederacy. There are three kings in the Gaṅga line bearing the name Rāchamalla. Of these, Rāchamalla I[4] [816-850 A. D.] according to late M. Venkataramayya appears to be the Gaṅga king of the Soremaḍi battle, while the other Rāchamalla [II], along with his brother Būtuga I and Nītimārga II Eṟeyappa waged a successful battle against Mahēndra Nōḷamba[5] according to Iggli inscription. As an added evidence[6] Nītimārga II is stated to have been called "Mahēndrāntaka". Hence it can be surmised that the Gaṅga king of the Soremaḍi scene is none other than Rāchamalla I.

And now, the next question is about the identity of Permānaḍi Gaṅga, on whose behalf the Bāṇa king fought at Soremaḍi. Although the Bāṇas have been consistent foes of the Gaṅgas for a good length of time, yet they seem to have been related to a collateral Gaṅga family on marital basis. The two inscriptions at Tiruvallam[7] make mention of a certain Vāṇa Vidyādhara as the son-in-law of Pratipati Araiyar [Pṛithvīpati I] the son of Sivamāra II and the Bāṇa king may be identified as Bāṇa Vidyādhara Jayamēru Vikramāditya I, father of Vijayāditya II Prabhumēru. Though our evidence is not unequivocal, on the grounds of historicity, it can be established that the father-in-law of Bāṇa *viz.* Pṛithvīpati I, son of Sivamāra of the collateral Gaṅga family was also first cousin of Rāchmalla I (816-850). Thus, the Bāṇa king and Permānaḍi Gaṅga mentioned in the inscriptions of Chadella, seem to be identical with the personages of the Tiruvallana records.

And finally, we have a third premise to establish the date of this inscription. The inscription[8] issued by the Pallava king Vijayanarasiṁhavarman in his 24th regnal year to one "Mayindramikkimaran" who is none other than Mahēndra Vikrama, the Nōḷamba king and ally of Rāchamalla I. A definite idea as to the time of Vijayanarasimhavarman has been supplied by Sri C. R. Krishnamacharyulu who ascribes the date of the Pallava king of 9th century A. D. on palaeographic ground[9]. Besides, we can arrive at the same date on grounds of contemporainty. Vijayanarasimhavarman existed prior to

3. *Ibid.*
4. *JOMU.* Vol. XII part IV, p. 198.
5. *EC.* III, NJ. 139,
6. Gattavadipura plates of Rāchamalla II.
7. *ARE.* 77 and 78/1899; *SII.* III, No. 47 & 48.
8. *ARE.* 103/1899 and *EC.* 10 MB 227.
9. *ARE.* 1933–34, pt. II para 6, p. 31.

Kampavarman who in turn was a contemporary of Nṛipatunga[10] (862 A.D.) and Rāchamalla I (816-850 A.D.)[11]. Added to this, the Bangavādi inscription referred to above, mentions one of the participants of the Soremaḍi battle *viz.*, Mahēndravikrama, the Nōḷamba. Hence, on the basis of the above grounds, we can ascribe the approximate date of the Soremaḍi battle and as a corollary the date of the present inscription to 9th century A.D.

Thus to summarise, the Bāṇa king Vidyādhara Jayamēru Vikramāditya I, son-in-law of Pṛithvīpati I, at the instance of the Gaṅga, prince Permānaḍi Gaṅga, led an attack against the Rāchamalla I led confederacy at Soremaḍi around 825 A.D.

TEXT

1. Svasti [||*] Saka [la] Jagatra (ttra) yābhi-vandita-surāsurādhīśa Para-
2. mēśvara-pratihārīkṛta-mahāvalikūlōtbhava (dbhava) Śrī
3. Mahāvali Bāṇarasa pruṭhuvīrājyaṅ geye baḍu-
4. ga [va] ṛna yinpa...... yinpada valləm āṛuttire
5. Permanaḍi Gaṅgage Bāṇarasaraṁ Nōḷṁbaṇaṁ Rā-
6. chamallana Mayundaḍi Po..geḷdu Sorameḍi
7. Kāḷigadōḷ Kuṅgānūra Mādhavarasara Kā [ḷa] ppa-
8. nā mmaga - di (vya or yya) Vēle palavu kudurayuṁ-
9. mānasarum āniḷedu biṭṭōḍi mecchi mūru [ka]-
10. mba sarvva-bāda-pariyāra kala [ni] prasāda ge-
11. ydāri [dā] ndōrvvē ...... pa ñchāmā [-] pātaka [na] kku.

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10. *E.* XXIII, p. 143.
11. *ARE.*, 227/1915.

5. NANDABALAGA PLATES OF VAJRAHASTA III

Sri C. Somasundara Rao, M.A., Waltair.

The present set of plates was discovered six years ago at Nandabalaga in the Bobbili taluk of the Srikakulam district by a local teacher, Sri Ramamurti. We got the plates for study through Sri K. Lakshmanamurti Sarma, Department of Sanskrit, Andhra University. Later Sri Ramamurti presented the plates to the Department of History and Archaeology, Andhra University.

The grant consists of 5 copper plates, strung together by a ring which passes through a hole on the left margin of every plate. Each copper-plate measures 19 cm. × 8 cm. The plates have a thickness of 0.5 cm. The diameter of the ring is 10 cm. The seal of the inscription contains a seated Nandi, as if on the top of a pillar, associated with the Eastern Gāṅga symbols on either side. To the left of the Nandi, there are figures of sword and goad. The figure of the sun is to be found in front of the left foreleg of the Nandi. To its right are the figures of the moon, fish, conch, drum and an indistinct object. The weight of the plates, along with the ring and the seal, is 1700 grams.

The inscription contains 55 lines of writing. Each plate has 7 lines of writing, excepting 3rd plate, 2nd side which has 8 lines, and 5th plate, 1st side which has only 5 lines. The outer portions of the first and last plates are left blank. The rims of the plates are raised to protect writing.

The grant is written in Sanskrit verse except ll. 1 to 14, 17 to 20 and ll. 45 to 55 which are in prose.

The script of the inscription is Kaliṅga Nāgari of 11th century A.D. It is same as that employed in most of the inscriptions of Vajrahasta III[1] Regarding orthography, we may mention the following: The sign for *v* is used for *b* also, as in *mahāśavda* for *mahāśabda* (1.9), *śakāvdē* for *śakābdē* (1.36) etc. Medial *ṛi* is written as *ri*, as in *vrishabha* for *vṛishabha* (*l.*9), *ekīkritya* for *ekīkṛitya*(*l.*16), *viyad=ritu* for *viyad=ṛitu* (1.35). Sometimes *anusvāra* is written in the place of class-nasal. *eg*. *Paṁcha* for *Pañcha* (ll. 15, 19, 25), *Lāṁchchhana* for *Lāñchhana* (1.9) etc. Final forms of some letters are expressed by giving a stroke below the letter, *eg*. Final forms of letter *n* in ll. 16 and 44, and of *t* in ll. 18 and 19. The word *pañcha* is written as *pachaña* in 1.8.

The object of the inscription is to record the gift of the village Nandapalaṅga (Nandabalaga) along with the hamlet Tāḍivāḍa in Saṁvā-vishaya by Anantavarma Vajrahsta(III) to Pōtaya, son of Chāmavā (na?), for the increase of the merit and fame of the king and his parents. The gift was made on Śukla 5 of the Phālguṇa month of Śaka 981 (11. 52 to 55). The Śaka year is expressed by the words, *chaṅdra* (1), *vasu* (8) and *nanda* (9). The details given are not sufficient for verifying the date, but the corresponding date would be 19th February, 1059 A.D.

1. For a list of inscriptions of Vajrahasta III, see *EI*. Vol. XXXII, p. 310 f. n. 3. Add Danta plates of Vajrahasta III and Anantavarma Chōḍagaṅga. (N. Ramesan: *Copper Plate Inscriptions in Andhra Pradesh Government Museum*, Vol. 1 pp. 137 ff.)

The king issued the grant from Kaliṅganagara, identified with Mukhalingam in the Srikakulam district. He bears the titles of Paramamāhēśvara and Paramabhaṭṭāraka and Trikaliṅgādhipat (*ll.* 45 to 47).

The Inscription begins with the usual Eastern Gāṅga *praśasti* found in the inscriptions of Vajrahasta III. The Gāṅgas attained universal fame for their virtues of truth, modesty, sympathy, valour etc. They were of the Ātrēya-*gōtra*. They destroyed the evil of the Kali age by their good conduct They obtained the insignia of royalty conch, drum, the 5 *mahāśabdas*, the white umbrella, the golden fly-whisk and the crest of bull, by the grace of God Gōkarṇasvāmin, established on the Mahēndra mountain. They were successful in many a battle-field. They were the rulers of Trikaliṅga (*ll.* 1 to 12).

In *ll.* 13-35, the inscription traces the genealogy of Vajrahasta III from Guṇamahārṇava's son, and gives their years of rule. The information can be arranged in the following manner:

Guṇamahārṇava
|
Vajrahasta (I), 44 years
|
Guṇḍama (I), 3 years | Kāmārṇava (I), 35 years | Vinayāditya, 3 years

Kāmārṇava (I) → Vajrahasta (II) *alias* Aniyaṅka Bhīma, 35 years
|
Kāmārṇava (II), 1/2 year Married Vinaya-Mahādēvi of Vaidumba family. | Guṇḍama (II), 3 years | (Half-brother) Madhukāmārṇava, 19 years

Kāmārṇava (II) → Anantavarma Vajrahasta (III) (Coronation in Śaka 960) (donor of the persent grant.)

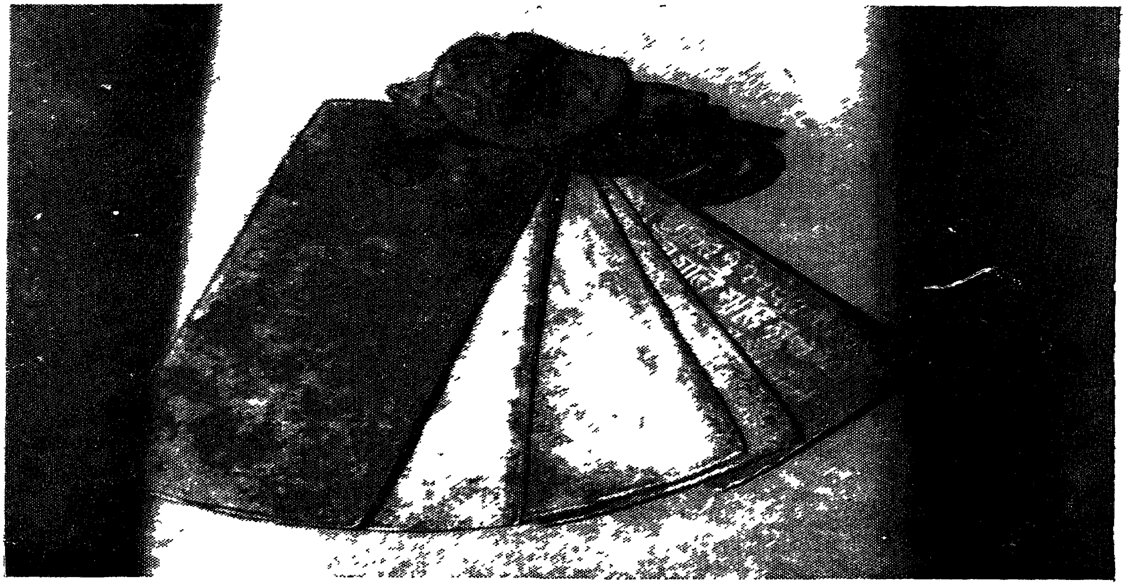
Among these kings, only some have been praised, while others are only referred to with the duration of their rule.

Vajrahasta I is said to have united the earth which had been formerly divided by kings into 5 units, and to have destroyed the enemy-kings. Vajrahasta II is described as a *kalpa-vṛiksha* to the universe and as the most exalted of the Gāṅga line. He was praise-worthy of the kings and the foremost of the liberal-minded and was a giver of thousand elephants to those who asked for them. Vajrahasta II's son Kāmārṇava pacified the enemies. His brother Guṇḍama was compared to Manmatha. He was successful over his enemies.

Vajrahasta III was born to Kāmārṇava by his queen Vinayamahādēvi of the Vaidumba family. He is said to have been crowned in Śaka 960, Vṛishabha-rāśi, Dhanur-lagna, śukla 3, Rōhiṇi-nakshatra and Sunday. As the details do not correspond regularly for the Vṛishabha month, it has been corrected to Vishuvat (Mēsha), which then corresponds to 9th April 1038 A. D.[2]

2. N. Ramesan: *Op. cit.*, p. 143.

Nandabalaga Plates of Vajrahasta III



General view of the Plates with Seal



Close-up view of the Seal

The king is stated to have been ruling, paying equal attention to justice and the *trivargas*. His fame is said to have reached the cardinal directions. The people of the kingdom lived happily, without any diseases, sins and dangers.

The chronology of the Eastern Gāṅgas, on the basis of the date of the accession of Vajrahasta III as 1038 A.D., can be fixed as follows:—

Vajrahasta I (896-940)
Guṇḍama I (940-943)
Kāmārṇava I (943-978)
Vinayāditya (978-981)
Vajrahasta II (981-1016)
Kāmārṇava II (1016)
Guṇḍama II (1016-1019)
Madhukāmārṇava (1019-1038)
Vajrahasta III (accession in 1038 A.D.)

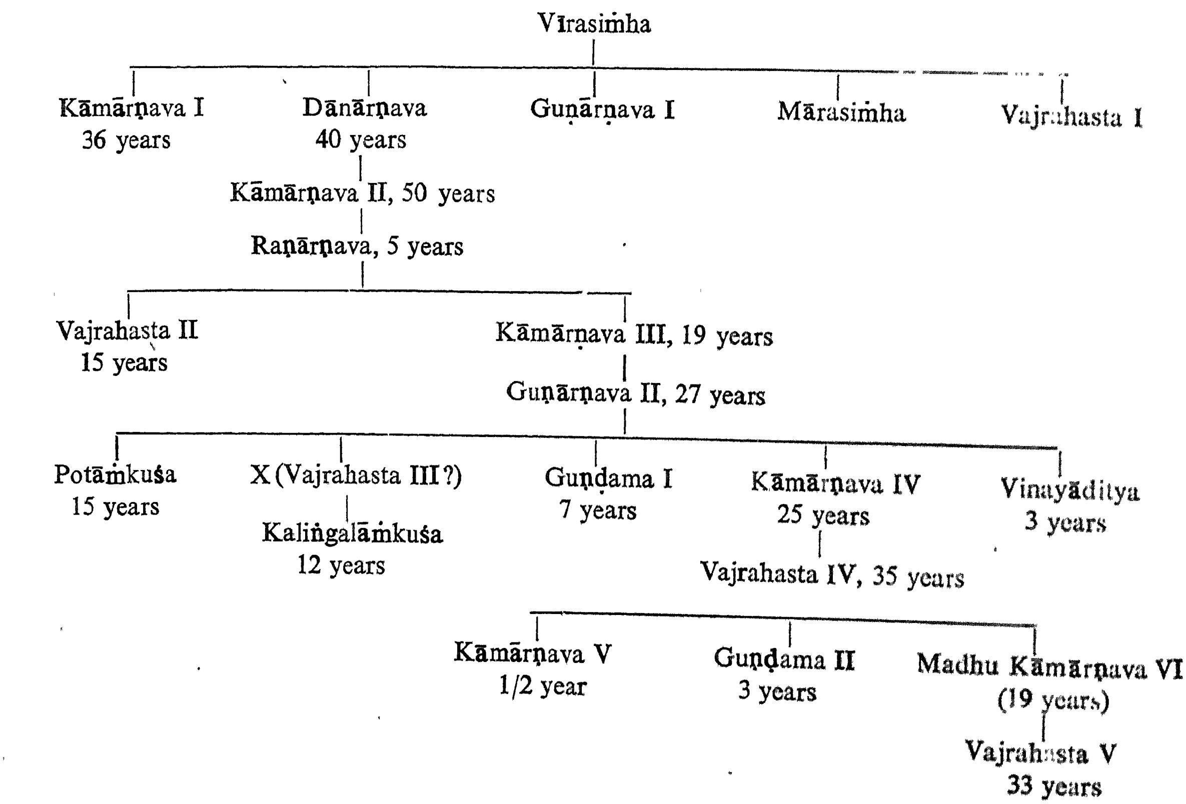
Some of the kings mentioned above are known from their own inscriptions or are referred to in the inscriptions of their immediate successors. As is well-known, the kings preceding Vajrahasta III dated their records in the Gāṅga era. Though there is a controversy as to when the Gāṅga era started the consensus among scholars is for 498 A.D. We have to consider here the inscriptions mentioning the latest Gāṅga years so that we can regard them as not far off from the time of Vajrahasta III. We may state that there are no inscriptions issued in the Gāṅga years in between 397[3] and 500[4]. The Waltair plates of Anantavarman dated 500 G.E.[5] refer to the king's father as Kāmārṇava. As the year of the inscription corresponds to 998 A.D., we can identify him with Vajrahasta II as he was ruling then according to the inscriptions of Vajrahasta III and as his father was Kāmārṇava.

Next comes the Simhipura grant of Dēvēndravarman, son of Anantavarman dated in 520 G. E. (1018-1019 A. D.)[6]. This Dēvēndravarman should be identified, according to our list of kings, either with Guṇḍama II or Madhu Kāmārṇava because by 1018-1019, one of these rulers must have been on the Gāṅga throne. His father Anantavarman is probably the same as Vajrahasta of the Waltair plates and Vajrahasta II of the inscriptions of Vajrahasta III. It is quite likely that, like his successor Vajrahasta III, who bears the epithet of Anantavarman in some inscriptions, he should also have been known as such. If we assume that Anantavarman and Dēvēndravarman were alternately borne by the kings in addition to their personal names, Dēvēndravarman of the Simhipura grant should be identified with Madhu Kāmārṇava. The last mentioned ruler issued the Chicacole plates in 528 G.E. (1026 A.D.)[7], making mention of his father's name as Anantavarman (Vajrahasta II).

3. *JAHRS*. II, pp. 149 ff.
4. C.P. No. 21 of 1961–62.
5. *Ibid.*
6. *JAHRS*. III, pp. 171 ff.
7. *JBORS*. XVIII, pp. 272 ff. The year was read as 526.

The genealogy given in the inscriptions of Vajrahasta III is at variance with that given in some of the inscriptions of his grandson Anantavarmachōḍa Gaṅgadēva. They make mention of some more members of the family than as given in the inscription of Vajrahasta III. The early rulers referred to here cannot be identified with the kings who issued the inscriptions in the Gāṅga era, as the names were so different. But most of the later rulers of this list can be identified with those mentioned in the inscriptions of Vajrahasta III.

The genealogical list that purports to be complete makes mention of the Paurāṇic genealogy tracing descent from the moon. This is met with only in two grants of Anantavarmachōḍa Gaṅga—Vizagapatam plates dated śaka 1040[8] and Korni plates dated śaka 1034[9]. These refer to the migration of one Kāmārṇava, son of Vīrasiṁha, to the Kaliṅga region and his getting the insignia of royalty by the grace of Gōkarṇasvāmin. The genealogy and periods of rule of the kings upto Vajrahasta (accession in 1038 A.D.) are as follows :—



If the above genealogy and duration of rule of kings were correct, the Gāṅgas of Kaliṅga should have begun to rule in circa 726 A.D. But early inscriptions dated in the Gāṅga era show that their rule started in 498 A.D. Anyway, we can accept the rule of the kings from Guṇārṇava II with slight alterations, with

8. *IA.* XVIII pp. 165 ff.
9. *JAHRS.* I, pp. 106 ff.

the help of the inscriptions of Vajrahasta III. In this list, we can delete Potāṁkuśa and Kaliṅgalāṁkuśa. The inscriptions do not mention Vajrahasta II; but as Guṇārṇava II is stated in the inscriptions to have had five sons and as only four sons are mentioned, the fifth could be Vajrahasta III. But the inscriptions of Vajrahasta III make him the son of Guṇamahārṇava, who would be Guṇārṇava II of these inscriptions. The years of rule of Guṇḍama I and Kāmārṇava IV have to be corrected to 3 and 35 years respectively. We can take Vajrahasta V of these inscriptions as the same as Vajrahasta III, the issuer of the grant under study.

We have now to refer to a major discrepancy in regard to the name of the father of Vajrahasta III. The inscriptions of Vajrahasta III state that he was the son of Kāmārṇava by Vinaya Mahādēvi of the Vaidumba family. The grants of Dēvēndravarman Rājarāja and some of the grants of Anantavarma-chōḍa Gaṅga himself repeat the same information. But the two aforesaid grants (Vizagapatam plates dated Śaka 1040 and Korni plates dated Śaka 1034) alone state that Vajrahasta was the son of Madhu-kāmārṇava(*tatas=tadīya nandano*), after giving the latter's regnal period[10]. It is difficult to explain how this discrepancy came about in some of the grants of Anantavarmachōḍa Gaṅga.

We may point out that this error was committed only in the grants of Choḍagaṅga which were written in Telugu-Kannaḍa script and which mention the Paurāṇic genealogy. The other grants of the king which were written in the Nāgari script and without the Paurānic genealogy have the same type of succession as mentioned in the grants of Vajrahasta III.

The error might be due to the fact that Madhukāmārṇava was also known as Kāmārṇava because the Korni and Vizagapatam plates in the Telugu-Kannaḍa script number him as the sixth as there were already five Kāmārṇavas on the Gāṅga throne. So the prefix *Madhu* given to this king does not by itself differentiate him from any other Kāmārṇava. As Vajrahasta III was the son of one Kāmārṇava and as Madhu Kāmārṇava was also one Kāmārṇava, it is quite likely that this mistake crept into these two grants in the Telugu-Kannaḍa script. It is also possible that the writer committed a mistake by terming Madhukāmārṇava's successor as his son.

As for the places mentioned in the present inscription, we may identify Kaliṅganagara, the place of issue of the inscription, with Mukhalingam in the Srikakulam district. Nandapalanga, the gift-village is the same as Nandabalaga, the place where the grant was discovered, in the Bobbili taluk. Tāḍivāḍa is not identifiable.

The gift-village is stated to have been lying in Saṁvā-*vishaya* (district). This district is known from two sets of Vizagapatam plates of Anantavarma Chōḍa Gaṅgadēva dated Śaka 1003[11] and Śaka 1040[12], Danta plates of Vajrahasta III and Anantavarma Chōḍa Gaṅgadēva[13] and Māṭūra grant of Dēvēndra-varma Rājarāja[14]. It is taken to correspond to the Chipurupalli taluk of the Srikakulam district. But now we have to regard parts of the present Bobbili taluk also to have formed part of Saṁvā-*vishaya*.

10. We have the Chinna Badamu plates of Anantavarmachōḍa Gaṅga dt. in ś. 1062 and written in Telugu-Kannada script, referring to Madhukārmārṇava as the father of Vajrahasta. (*Epigraphia Andhrica*, Vol. II, pp. 56–72)
11. *IA*. XVIII, pp. 161 ff.
12. *Ibid*, pp. 165 ff.
13. N. Ramesan: *Copper Plate Inscriptions of Andhra Pradesh Government Museum*, Vol. I, p. 144.
14. *Ibid*, pp. 154–55.

TEXT[1]

(Metres: Verses 1, 3, 11 – *Śārdūlavikrīḍita*; 2, 6, 12—*Anushṭubh*; 4–*Vaṁśastha*; 5, 9 – *Mālinī*; 7, 8 – *Gīti*; 10 – *Vasantatilaka*)

FIRST PLATE : SECOND SIDE

1. Siddham[2] Srisvi (Svasti) (/*) Śrīmatām=akhila – bhuvana – vinuta – naya – vinaya – dayā – dā –
2. na – dākshiṇya – satya – śaucha – śauryya – dhairyy – ādi – guṇa – ratna – pa –
3. vitrakāṇaṁm=Ātrēyā[3]–gōtrāṇāṁ vimala–vichār–āchā–
4. ra – puṇya – salila – prakshālita – kali – kāla–kalmasha –
5. mashīṇāṁ mahā – Mahēndr–āchala – śikhara – pratishṭhitasya sa–char-ā –
6. chara – gurōḥ sakala – bhuvana–nirmāṇ–aika–sūtradhāra –
7. sya śaśāṅka – chu [chū] ḍāmaṇer=bbhagavatō Gōkarṇṇa [svā] –

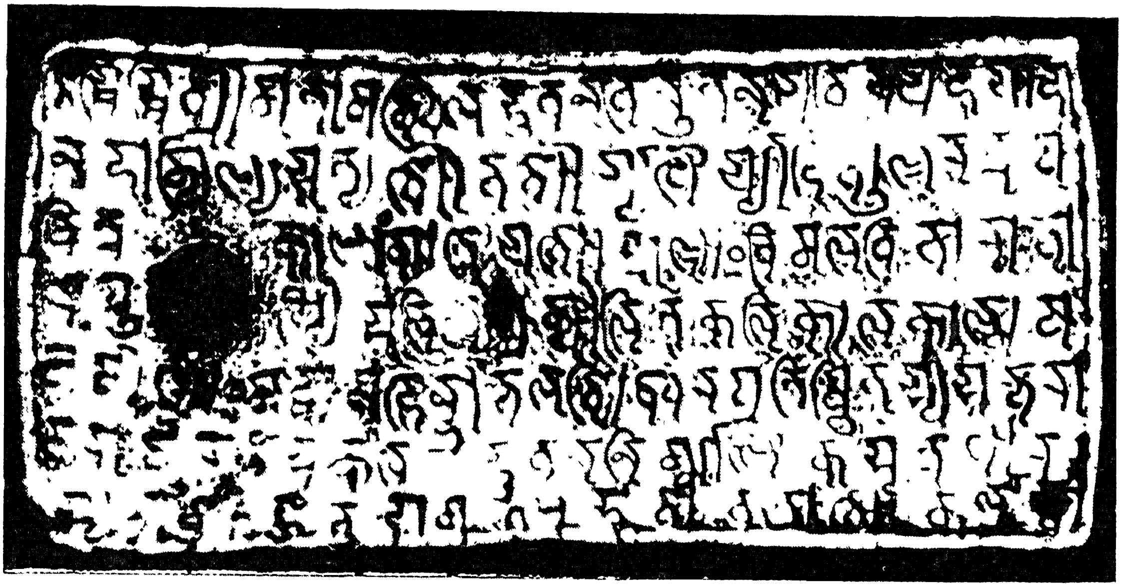
SECOND PLATE : FIRST SIDE

8. minaḥ prasādādāt[4] =samāsādit–aika–śaṅkha–bherī – pañcha[5] – ma –
9. hāśavda (bda) – dhavala-chchhatra – hēma-chāmara – vara-vri [vṛi] shabha – laṁch-chhana[6] – samu –
10. jva(jjva)la – samasta – sāmrājya – mahimnām=anēka-samara-saṅghaṭṭa-samu –
11. palavdha (bdha)–vijaya-lakshmī – samāliṅgit – ōttuṅga – bhuja – daṇḍa –
12. maṇḍitānāṁ Trikaliṅga–mahībhujāṁ Gaṅgānām=anvaya –
13. m=alaṅkarishṇōr=Vvishṇōr=iva vikram–ākrānta–dharā–maṇḍa (lasya Guṇa)[7] mahārṇ-ṇava – mahā–
14. rājasya putraḥ || Pūrvvaṁ bhūpatibhir=vvibhajya vasudhāyā paṁcha [ñcha] bhi –

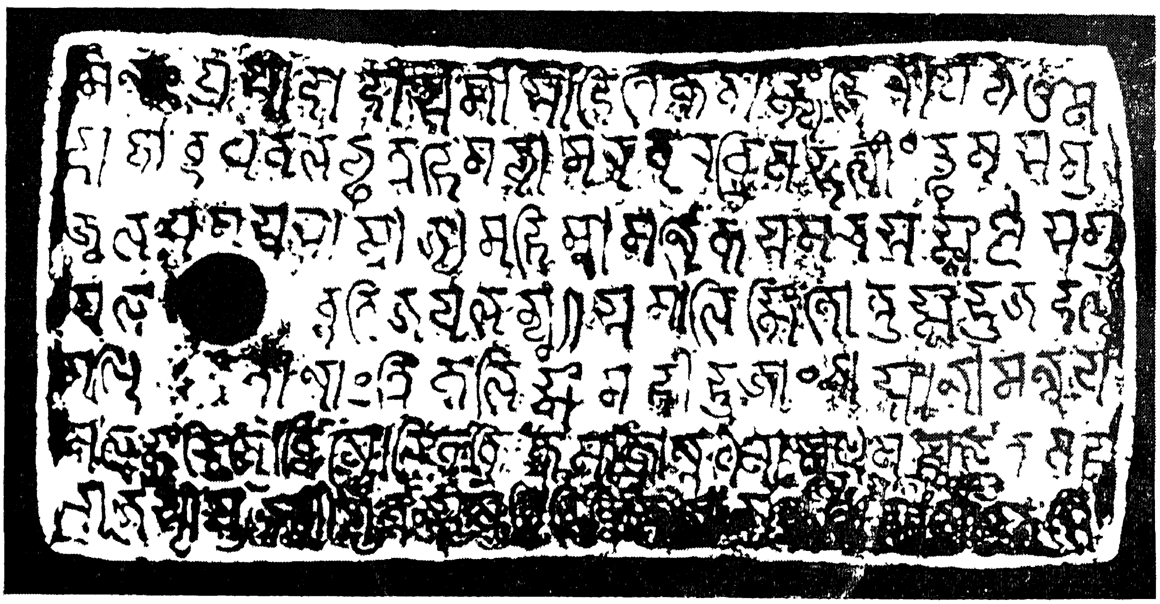
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1. From the Plates and the impressions.
2. Expressed by symbol.
3. Read *pavitrakāṇām=Ātrēya*
4. Read *prasādāt*
5. *ña* is written after *cha*
6. Read *lāñchhana*
7. Written below the line

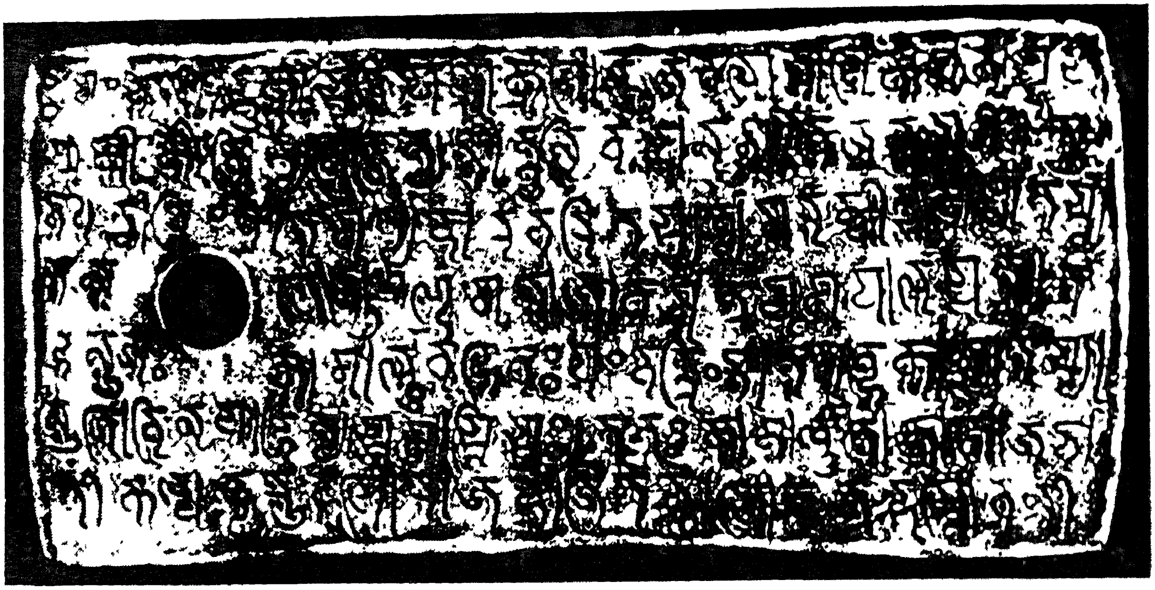
Nandabalaga Plates of Vajrahasta III



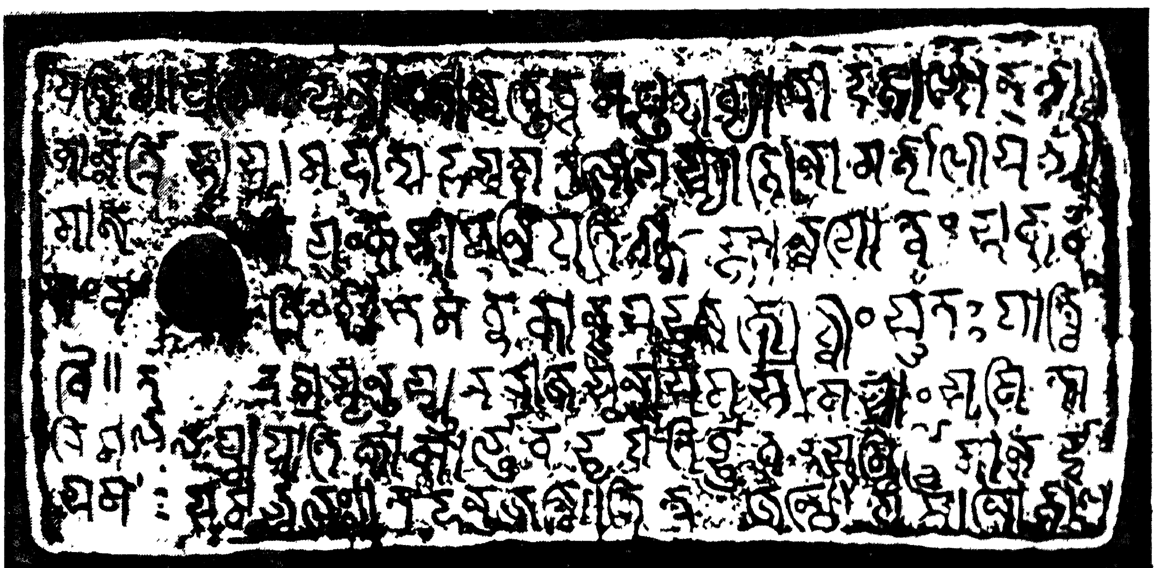
I Plate : Second Side



II Plate : First Side



II Plate : Second Side



III Plate : First Side

SECOND PLATE : SECOND SIDE

15. ḥ paṁcha [ñcha] dhā bhuktā bhūri – parākramō=bhuja–va[ba]lāt=tām=ēka=ēva svayaṁ [yam] [/*]

16. ekī (kī)[8] kri (kṛi) tya vijitya śatt (r)u – nivahān śrī – Vajrahastaś=chatu –

17. ś=chatvāriṁśatam=atyudāra – charitas – sarvvām=arakshīt=samāḥ || [1*] Tasya

18. tanayō Guṇḍama–rājā (jō) varsha–trayam=apālayat/Ta –

19. d-anujaḥ Kāmārṇṇavadēvaḥ paṁ (ñ) cha – triṁśatam=av(b)dakān/Tasy-ā –

20. nujō=Vinayādityas (=s*) amās=tisraḥ/Tataḥ Kāmārṇṇavājā [jjā] tō jaga –

21. tī-kalpabhūruha (ḥ*) (/*) Yō-rājad=rājita – chchhāyō Vajrahastō=vanī –

THIRD PLATE : FIRST SIDE

22. patiḥ || [2*] Praśch(y*) ōdan-mada-gandha-luv[b]dha-madhupa – vyālīḍha gaṇḍān=ga –

23. jānn[9] =artri (artthi) bhyas=samadāt=sahasram=atulō yas=tyāginām=agraṇī (ḥ/*) sa ś(ś*) rī –

24. mān=Aniyaṁka (ṅka) Bhīma–nri (nṛi) patir=Gaṅgānvay - ōtva (tta) ṁsakaḥ

25. paṁ (ñ) cha – triṁśatam=avda[bda]kān=sa[ma*] bhunak=pri (pṛi) th-vīṁ stutaḥ pārtthi-

26. vai(ḥ*) || [3*] Tad-agra-sūnus-surarāja-sūnunā[10] samas=samastāṁ śamit-ā –

27. ri-maṇḍalaḥ (| *) Sma pāti Kāmārṇṇava–bhūpatir=vbhu(r=bbhu)vaṁ samri (mṛi) ddhimān=arddha –

28. samāṁ samujva(jjva)laḥ || [4*] Tad-anujanmo (nmā) chittajanm-ōpamānō guṇa –

THIRD PLATE : SECOND SIDE

29. nidhir=anavadyō Guṇḍam-ākhyō mahīsaṁ(śaḥ) (/*) sakalam-idam=arakshat-(t*) rīṇi-va-

30. rshāṇi dhātrī-valayam=alaghu-tējō-nirjjit-o (ā) rāti-chakraḥ || (5*) Tatō dvaimātu –

31. ras=tasya Madhukāmārṇṇavō nri (nṛi)paḥ/Ava(ti*) sm-āvanīm=ētām=avdā(abda)m=ēka (kō) na-viṁśatiṁ(m) [|| 6*]

32. Atha Vajrahasta-nri (nṛi) pater=agra-sutād=akhila-guṇi-Janāgra(ga*)ṇyaḥ (| *) Kā–

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8. Redundant

9. Read *gajān=*

10. *nu* is written below the line

33. mārṇṇavāt = kav-īndra-pragīyamān-āvadāta śubha-kīrtti[ḥ ॥ 7*]Śriya yi (i)-
34. va Vaidumb-ānvaya- payaḥ-payōnidhi-samudbhavāyāś = cha (l*)ya (ḥ*)samajani Vinaya-
35. mahādēvyāḥ (jātaḥ)[11] śrī-Vajrahasta=iti tanaya(ḥ*) [॥ 8*] *Viyad-ri* (*ṛi*)*tu-nidhi-saṁkhyāṁ*
36. *yāti śak-āv* (*b*) *da saṁkh* (*y*) *ē dina kri* (*kṛi*) *ti vri* (*ṛi*) *shabhastē* (*sthē*) Rōhiṇībhē shu (su) lagne (/*) Dha-

FOURTH PLATE : FIRST SIDE

37. *nushi cha sita-pakshē sūryya-vārē tri* (*tṛi*) *tīyāṁ*[12] *yuji* sakala-dharitrīṁ ra-
38. kshituṁ yō =' bhishiktaḥ/ [/9*] Nyāyyēna yatra samam = ācharituṁ tri-varggē (rggaṁ) mā-
39. rgga(rggē) ṇa rakshati mahīṁ mahita-pratāpē(/*) Nirvvyādhayaś = cha niraghāś =cha ni-
40. rāpadaś=cha sa(śa)sva(śva)t=prajā bhuvi bhavaṁtu(ntu)vibhūti-mattyaḥ[॥ 10*]Vyāpte Ga-
41. ṅga-kul[13] -ōtta(masya*) yaśaśā(sā) dik-chakravālē śaśi-pradyōt-āmalinēna
42. yasya bhuvana(naḥ)[14]prahlāda-sampādināṁ(m)(/*)Saindū(rai*)r =ati-sāndra-paṁka(ṅka)-
43. paṭalai(ḥ*) kumbha-sthalī-paṭṭakēsv=ā(sh=vā)limpaṁti(nti) punaḥ punaś=cha

FOURTH PLATE : SECOND SIDE

44. haritām=ādhōraṇā vāraṇān / [/ 11*] Anurāgēṇa guṇinō yasya vakshō -
45. mukh-āvj (bj) ayō (ḥ/*) Āsīnē Śrī-Sarasvatyāv=ā(a)nukūlē virājata(ḥ*)/[/12*]Kaliṅga-
46. nagarāt=paramamāhēśvara-paramabhaṭṭāraka-mahārāja (jā) dhirā-
47. ja-Trikaliṅgādhipati (ḥ) *Śrīmad=Anantavarmmā Vajrahasta-dēvaḥ* ku-
48. śalī samast-āmātya-pramukha- janapadādīn = samāhūya sa-
49. mājñāpayati (/*) viditam=astu bhavatāṁ *Saṁvā-vishayē Nandapalaṅga*-grā-
50. mēṇa saha Tāḍivāḍākhyō grāma-grāsī kri (kṛi) tvā (tya)chatus - sīm - ā -

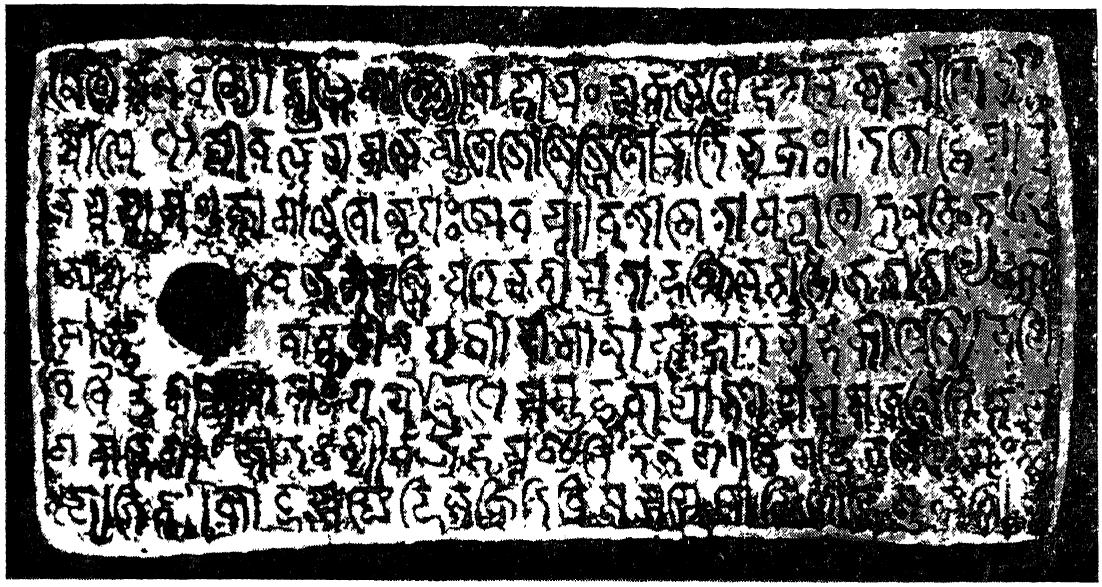
FIFTH PLATE : FIRST SIDE

51. vachchhinnas-sa-jala-sthalas-sarvva-pīḍā-viva[15] rjjitam=ā-chandr-ārkka-kshiti sama-kālaṁ
52. yāvan=mātā-pitrōr = ātmanaś=cha puṇya-yaśō-' bhivri (vṛi) ddhayē ॥ *Chandra-vasu-na* -
53. *nda gaṇite Śakāv* (*b*)*dē Phālguṇa-māsaśukla-Paṁcha* (*ñcha*) *myāṁ* dhātrī Chā -
54. mavā (na ?) putrāya Potay-ākhyāya prasādīkri (kṛi)tya (ty-ā)-smābhir = ddatta i -
55. ti. [॥ *]

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11. Omit
12. *Anusvara* is unnecessary
13. After the letter *ku*, punctuation marks are incised. They are unnecessary
14. Unnecessary.
15. *Va* is written below the line

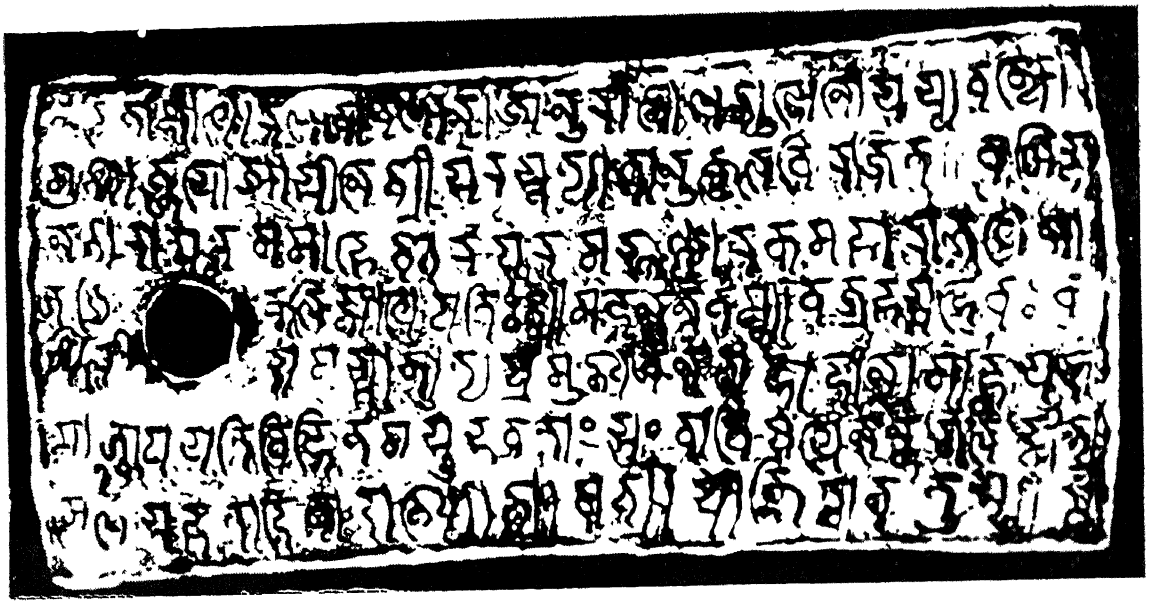
Nandabalaga Plates of Vajrahasta III



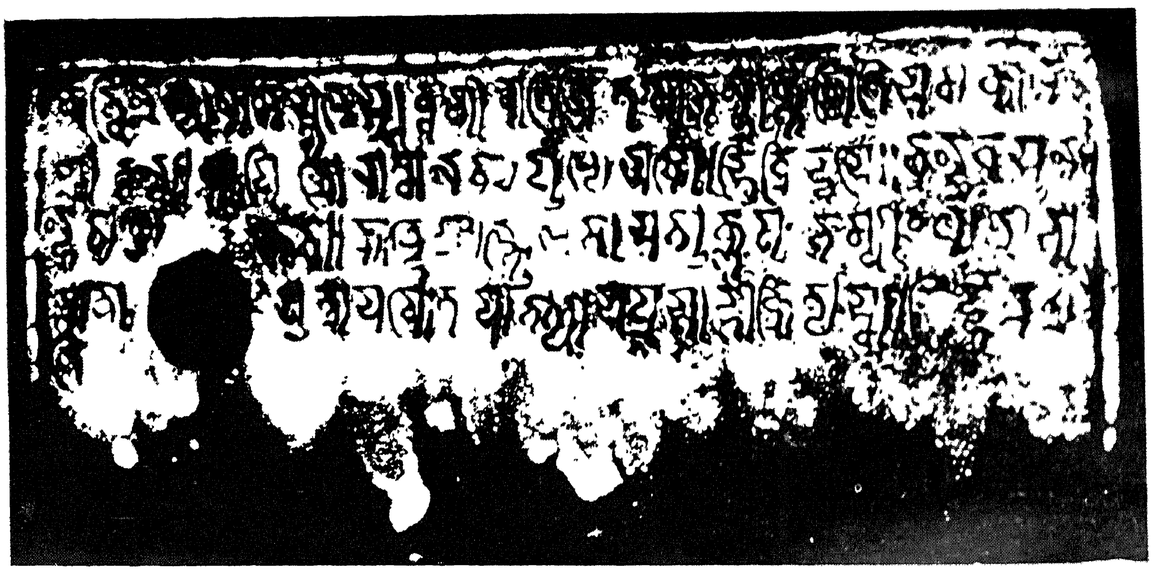
III PLATE : SECOND SIDE



IV PLATE : FIRST SIDE



IV PLATE : SECOND SIDE



V PLATE

6. MUKHALINGAM PLATES OF ANANTAVARMA CHŌḌAGANGA

N. Mukundarao, M.A.,
Visakhapatnam

This set of copper plates has been lent by Dr. R. Subrahmanyam, M.A., Ph.D., Superintending Archaeologist to the Department of Archaeology and Museums, A.P. for study. The plates are five in number and there is writing on both the sides of each plate excepting the first side of the first plate and the second side of the last plate. The measurements of each are 29 cms. by 15 cms. The rims are slightly raised and hence the writing on each plate is preserved well. The seal contains the image of the seated bull which is similar to that found on the seals of other copper plate inscriptions of Anantavarma Chōḍagaṅga.[1]

The inscription runs through 136 lines. The script employed in the plates is in close similarity with those of his other copper plate inscriptions of the Telugu-Kannaḍa alphabet which can be dated to 11-12th century A.D. The language of the inscription is Sanskrit and various metres are employed in composing the verses which are quite common in his other inscriptions of Telugu-Kannaḍa alphabet.

Following are some of the orthographical peculiarities : Doubling of the consonants after *'rēpha'* can be noticed commonly. There is little distinction between *'ha'* and *'ta'* as in *ll.* 1, 4, 7, 13 and 17 etc., So is the case in *'cha'* and *'ba'* Dravidian 'ḻ' is used in the words *'khaḍga'* and *'Loḍaḻu'*. Also there is little difference in using *'la'* and *'bha'* as in the case of *'Pragarbha'* (*ll.* 8, 28). Vowel *'i'* has attained almost its modern form as found in *ll.* 17, 39 etc., and *'sa'* also attained almost the modern form. Pūrṇānusvāra is omitted as in *l.*14 (*ārādhyāṁ*). Vertical stroke indicating the hemistrich does not appear occasionally as in *l.*14 at the end of the word *'varadām'* etc. Occasionally final *'n'* appears to be like double *'ṭṭa'* as in the words *'abdakān'* and *'Varadān'*.

The charter was issued by Mahārājādhirāja Paramēśvara,, Paramabhaṭṭāraka, Paramavaishṇava, Paramabrahmaṇya and the devout worshipper of the feet of the parents, Anantavarma Chōḍa Gaṅga in the Ś. year 1030, probably his 33rd regnal year as mentioned at the end of the inscription (*l.* 136). This grant was issued prior to his Korni, Palangara and Vizag grants dated respectively in the Śaka years 1034, 1040 and 1043.

The inscription may be divided into three parts *viz.*, part I giving the mythological genealogy of the king, part II giving the historical genealogy upto the present king and part III covering the grant

1. Twelve copper plate inscriptions have been so far published and they are: 1. Mukhalingam plates dated in Ś. 1000 (*Bhārati* '62); 2. Korni plates dated in Ś. 1003 (*JAHRS* Vol. I, p. 40 ff); 3. Vizag plates dated in Ś. 1003 (*I.A.* Vol. XVIII, No. 178); 4. Marupaka plates dated in Ś. 1005 (*JAHRS*. Vol. VIII, p. 8 ff); 5. Chicacole plates dated in Ś. 1006 (*JAHRS* Vol. VIII, p. 181 ff); 6. Danta plates dated in Ś. 1007 (*C.P.* I. Vol. I); 7. Vizag plates dated in Ś. 1057 (*I.A.* Vol. XVIII No. 179); 8. Korni plates dated in Ś. 1034 (*JAHRS* Vol. I p.); 9. Vizag plates dated in Ś. 1040 (*I.A.* XVIII, No .180).; 10. Plangara plates dated in Ś. 1040, *A.R.* 1935-36; 11. Temburu plates dated in Ś. 1051 (*Bhārati*, 1968) and 12, Chinnabadamu plates dated in Ś, 1062 (*E.A.* Vol. II, p. 57 ff.)

portion and imprecatory verses. The text upto the grant proper is the same as his other Telugu-Kannaḍa inscriptions like Korni dated in the Śaka year 1034. I therefore propose to give only the gist of those lines.

The mythological genealogy of this illustrious dynasty begins with Ananta, the creator Brahma, Atri, Chandra, Purūrava, Budha, Āyu, Nahusha, Yayāti, Turvasu, Gāṅgēya, Virōchana, Saṁvēdya, Bhāsvanta, Dattasēna, Saumya, Aṁśūdatta, Chitrāmbara, Sāradhvaja, Dharma, Parīkshit, Jayasēna, Jitavīrya, Vṛishadhvaja, Pragalbha, Kōlāhala and lastly Virōchana and 81 other kings (11. 1 to 34).

Second part covering the historical genealogy commences with the eighty-first king namely Vīrasiṁha who, it is said, was a terror in the minds of the contemporary rulers around his country. To mention, these kings were the Pāṇḍya, Rājas of Sapta Koṅkaṇa, Kēraḷa, Karnāṭa and Lāṭa (11. 34-36), But this verse was conspicuously omitted in the inscriptions bearing a later date than the Śaka year 1040 as noticed in the Vizag, Palangara, Temburu and Chinnabadamu plates, probably for the reason that it contains little truth and historicity. It is not possible to ascertain the exact period of the above mentioned kings, for, no known date is available as to Vīrasiṁha's rule over Gaṅgavāḍi.

That king Vīrasiṁha had five sons namely, Kāmārṇava, Dānārṇava, Guṇārṇava, Mārasiṁha and Vajrahasta (11. 37-40). Kāmārṇava, it is said, having shown mercy towards his paternal uncle, who confiscated his ancestral territory out of envy, left the country instead of taking the kingdom for himself, to seek fortunes elsewhere in the East along with his brothers. Kāmārṇava, is also said to have defeated the kings whoever came in his way, reached the Mahēndra mountain situated in the East, worshipped Lord Gōkarṇa with whose mercy he obtained the royal insignia *viz.* *Śankha*, *Chakra*, *Bhēri*, *Chhatra* and *Chāmara* etc., as a boon and since then ruled the earth like Dharmarāja along with his brothers (11.41-46). Among his exploits, he killed the Kāliṅga called Śabrāditya and occupied his country, and made thereafter Dantapura as his capital. Kāmārṇava made his brother Dānārṇava as '*yuvarāja*' by adorning him with the royal '*kanṭhika*' and apportioned the territories to his other brothers like Aṁbavāḍi to Guṇārṇava, Sedāmaṇḍala to Mārasiṁha and Kaṇṭhakanivartani to Vajrahasta. He ruled for 36 years (11.46-51). Thus we can reckon Kāmārnava as the *Vaṁśakarta* of the Eastern or Kaliṇga Gaṅga dynasty.

Dānārṇava ruled for forty years and he is said to have belonged to Ātrēya Gōtra and to be a devout worshipper of the God Gōkarṇasvāmi. He is also said to have uprooted Kadambakula. Dānārṇava was succeeded by his son second Kāmārṇava who ruled for fifty years with his capital at Trivishṭapanagara wherein he established the god Madhukēśvara. His son Raṇārṇava ruled for 5 years only and succeeded by his son second Vajrahasta. The latter protected the earth for fifteen years. Second Vajrahasta was succeeded by his brother third Kāmārṇava, who ruled for 19 years. He was succeeded by his son Guṇārṇava who controlled the empire for 27 years. His son Pōtāṅkuśa succeeded him and ruled for 15 years and he in turn, was succeeded by his brother's son Kaligalāṅkuśa who ruled for twelve years.

Here we find a change in the order of succession of the kings namely Pōtāṅkuśa was succeeded by his brother's son Kaligalāṅkuśa. Again, he was succeeded by Guṇḍamarāja son of the other paternal uncle who ruled for 7 years. He was succeeded by the fourth Kāmārṇava who ruled the kingdom for 25 years. Next Vinayāditya, the other brother, succeeded fourth Kāmārṇava who ruled for 3 years only and after him his elder brother's son fourth Vajrahasta ruled for 35 years with might and polity.

(11. 52-77). He was followed by his son fifth Kāmārṇava whose rule lasted for half-year only and was succeeded by his younger brother second Guṇḍama whose rule lasted for three years only. After him his half-brother Madhukāmārṇava ruled for 19 years. Vajrahasta succeeded his father Madhukāmārṇava and ruled for 33 years. He was famous for his tactical capturing the enemy cities as well as wielding the pen and sword. He claimed his political superiority over the entire Trikaliṅga and assumed the title *Trikaliṅgādhinātha*. Vajrahasta's son and successor Rājarāja ascended the throne and his rule lasted for eight years. His fame spread that he was the saviour of the king Vijayāditya of Vengi who was about to sink in the ocean-like Chōḷas. Rājarāja helped Vijayāditya by actively participating in the great Draviḍa battle (*Draviḍāhava*) and won Rājyalakshmī (*i. e.*, the goddess of Kingdom) as well as the hand of Rājasundarī, the daughter of Rājēndra Chōda (11.77-91).

Rājarāja was succeeded by his eldest son Anantavarma Chōḍagaṅga whose coronation is said to have taken place in the Śaka year 999, in Kuṁbha-*māsa*, śu. tṛitīya, Midhuna-*lagna* and Rēvati *nakshatra* [11. 92-96] Anantavarma Chōḍagaṅga, it is said, soon after his accession, took up the cause of Utkala king in the East and reinstated him on the throne. He also reinstated the Vēṅgi king in the West [11. 97-103] and wore the necklace of two bands representing the two victories [1. 104]. Such a victorious king Anantavarma Chōdagaṅga assembled the *Rāshṭrakūṭa-pramukhas* of Goṛusavāha-*vishaya* and in the presence of *dauvārika*, *purōhita*, *amātya* *yuvarāja*, *sandhivigrahi* ordered [11. 105-112] the following grant.

Anantavarma Chōḍa gaṅga made the gift of the village Loḍalu *alias* Prōlavaram situated in the Gōṛusavāha-*vishaya* as '*grāmagrāsa*'[2] with all benefits to the learned brahmin named Nāgabhaṭṭa who hailed from Kasmīradēśa and his four sons. The grant of the village as '*grāma-grāsa*' with all benefits including the exemption from all immunities, will remind us a grant of the similar nature made in the times of his father Dēvēndravarman Rājarāja dated in the Śaka year 998. While editing the grant Dr. D. C. Sircar opined that '*grāmagrāsa*' may mean that the donees have to pay rent or cess for their holdings. But in the present case the donees were granted the village as '*grāma-grāsa*' free from all taxes (*sarvvōpadrava-rahita.*[3]) The grant of the village was made in four equal shares to the four sons of Nāgabhaṭṭa [11. 112-23]. The donee's family is represented as follows:

Bhaṭṭōtpala = Śubhākarī
|
Nāgabhaṭṭa = Kumāri
(of Kāśyapa-*gōtra*)
|
Baṇapati | Pōtamaśarma | Utpala | Sōmanātha

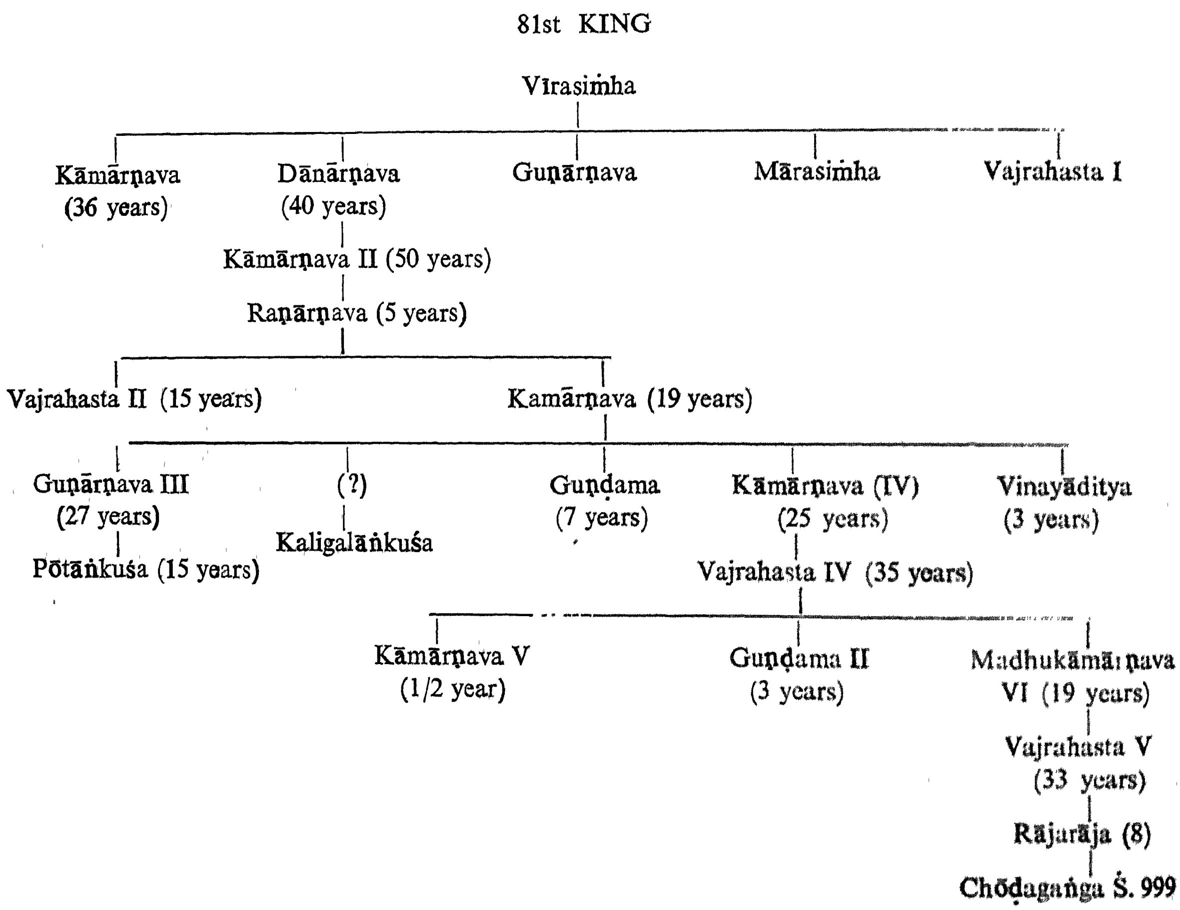
The grant, it is said, was made by the king for the merit of himself and his parents in recognition of some meritorious deeds done by Pōtamaśarma. The Uttarāyaṇa-*puṇyakāla* on which occasion the grant was made, is not verifiable as no other particulars are furnished in the record. The boundaries of the gift village 'Loḍalu' *alias* 'Prōlavaram' are: on the east, the course of hills; on the south-west the hill; on the south, a pass through the two hills; on the south-east, the large hill range; on the north-

2. *EI.* XXXI. p. 193.
3. D.C. Sircar, *Ind. Epi. Glossary*, p. 120; *EI.* V, VI and XXXI.

west, hills and to its north, the peak of the hill; and to its east, a hill and to its north at distance there is Trikūṭa temple situated on a hill; on the north, watercourse; to its north, broken stone; on the north-east, hills (lines 126–132). Then the imprecatory verses follow (lines 133 - 135).

The composer of the inscription was Jātavēdibhaṭṭa. The same author composed the other copper plate inscriptions of Anantavarmachōḍagaṅga.[4] The writer was Baddenāchārya son of Vallenācharya. He was also the writer of other copper plate inscriptions of the king.[5]

Following is the genealogical table as given in the present copper plate inscription:



4. The composer of the Tēmbūru plates of the same king dated in the Śaka year 1051 was one Bhāskara Bhaṭṭa. The composer of the China Bādāmu plates dated in the Śaka year 1062 was one Prōlebhaṭṭa son of Jātavēdibhaṭṭa (*Ep. A. II*).

5. The writer of the Tēmbūru and China Bādāmu plates was one Mānkanāchārya and his grandson Vellenāryya. The former was the son-in-law of Chālukya Gangāchārya who figures as the writer of one of the Drākshārāma inscriptions dated Ś. 1053 (*SII.* IV, No. 1098).

The genealogy as supplied in the Nāgari inscriptions is different from the above genealogy and it is as follows:

Gaṅga family

Guṇamahārṇava
|
Vajrahasta (44 years)
|
Gundama | Kāmārṇava I (35 years) | Vinayāditya (3 years)

Kāmārṇava I (35 years)
|
Vajrahasta II (35 years)
Aniyanka Bhīma
|
Kāmārṇava II (1/2 year) | Guṇḍama (3 years) | Madhukāmārṇava (19 years)

Kāmārṇava II (1/2 year)
|
Vajrahasta III (1038 A.D.).

The reason to omit the name of Vajrahasta I son of Guṇamahārṇava and grandfather of Vajrahasta II of the Nāgari charters, in the later elaborated genealogy furnished in the grants of Anantavarma Chōḍagaṅga cannot be taken serious, for, the court panygerists might have omitted for lack of previous records providing the said information. The name of Vajrahasta was conspicuously absent in the Murupaka grant of Ś 1005. This can also be noticed in Vajrahasta III's[6] grants and the Galavalli grant of Rājarāja dated in the year Ś 998.[7] Similarly the first king Guṇamahārṇava, Vajrahasta's father is not directly represented as father of the latter in the later elaborated genealogy as supplied in the present charter, yet, as mentioned in the shorter Nāgari genealogy, we have to take them as father and son as it starts abruptly with Guṇamahārṇava. The deviation in succession is from Guṇamahārṇava who can be identified undoubtedly with Guṇārṇava of the later elaborated genealogy who ruled for 27 years. But in the later elaborated genealogy king Kāmārṇava's rule lasted for 25 years only, as against 35 years of rule assigned in the genealogy of the Nāgari charters. Pōtaṅkuśa, son of Guṇārṇava and Kaligalāṅkuśa the unnamed elder brother's son of Kāmārṇava of the later elaborated genealogy *i. e.*, Guṇḍama's two predecessors, can be noted in the present grant under review. In the Vizag grant dated in the Śaka year 1040 the successor of Guṇārṇava was Jitāṅkuśa as against Pōtāṅkuśa. Whatever be the reason the name of Jitāṅkusa may be the secondary name of Pōtāṅkuśa or a scribal error. The difference in parentage can be noticed in the case of Vajrahasta V of the present elaborated genealogy wherein he was referred to as the son of Madhukāmārṇava, while in the other records he is shown as the son of the eldest son of Vajrahasta II *viz.*, Kāmārṇava II. But it seems certain that Vajrahasta succeeded as the only legal heir in either case.

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6. Nadagam plates Ś. 979, *EI.* Vol. IV; Madras Museum Plates, Ś. 984, Chicacole plates Ś. 971, *JAHRS.* Vol. VIII. Narsipatnam plates dated Ś. 967 and etc.

7. Galavalli grant of Rājarāja, *EI.* Vol. XXXI, p. 191 ff.

The date of the charter was given as the Uttarāyaṇa-*saṁkrānti* of the Śaka year '*kha-guṇa-aṁbara-iṁdu*' *i. e.* 1030 (l. 124-125). As other details are not available it cannot be verified. The year corresponds to 1108 A. D. But at the end of the inscription *saṁvatsa[ra]* * 33 is mentioned which may be taken as the regnal year of the king Anantavarma Chōḍagaṅga. If so, this is the first copper plate record furnishing the regnal year of that king.[8] All his grants including the present one mention that his coronation took place in the Śaka year 999 and by the time of the present grant under review he must have put in 31 years of active reign. But in the present grant his regnal year being 33, it becomes clear that from the Śaka year 997 he must have started his reign. We have several lithic records reckoning his rule from the above date. From a study of his lithic records coming from Mukalingam, it appears that the king actually assumed power in the Śaka year 997. Hence the grant under review confirms that Anantavarma Chōḍagaṅga was actually reigning even from the above date probably as 'Yuvarāja' and actively assumed power from the time of his coronation which took place in the expired Śaka year 999 *i. e.*, February 1078 A. D. It is further confirmed by Rājarāja Dēvēndravarma's grant issued in the expired Śaka year 998 of the village Brihatkōḍila to the Brahmins on the occasion of Vishu *saṁkrānti* falling in Chaitra-*māsa* corresponding to 23rd March, 1077 A. D.[9]

We know that the earlier members of the family used the *praśasti* beginning from '*Svastyamara-purānukariṇaḥ*' as seen in Manujendravarma's grant dated in the Gaṅga year 393[10] and other early grants. But Vajrahasta III adopted a new type of *praśasti* beginning with '*Oṁ Śrīmatāṁ-akhila bhuvana vinuta naya-vinaya*' etc., in prose and verse as seen in some of his Nāgari grants such as the Peddabommiḍi grant dated in Śaka year 982;[11] and his successors followed the same. In the present grant, Korni plates II[12], Vizagpatnam plates[13], China Badamu plates[14] and Temburu plates[15] a slightly modified *praśasti* is adopted beginning with '*Oṁ Lakshmī nishēvyam-uḍurāja*' etc.

In the present grant, Vajrahasta is mentioned as the son of Madhukāmārṇava. But in all his Nāgari grants, Vajrahasta III figures as the son of Kāmārṇava and Vinayamahādēvi of Vaiduṁba dynasty. It is only in the later elaborated genealogical *praśasti* of Chōḍagaṅga that he is represented in the above manner. The reason perhaps is to indicate that Vajrahasta III was the only legal successor of Madhukāmārṇava though he happens to be the son of Kamārṇava. Vajrahasta III ascended the throne in the Śaka year 960 corresponding to 9th April, 1038.[16] This date was mentioned in almost all the copper plate inscriptions of himself and his son Rājarāja. Vajrahasta was assigned 33 years of rule in all the inscriptions belonging to Anantavarma Chōḍagaṅga, except in two inscriptions where he was credited with 30 years of rule only,[17] which supports the view that he ruled upto the Śaka year 991 (current) *i.e.*, from 1038 (expired) to 1070 A. D. (current) in which year his (Vajrahasta's) son and successor

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8. As second instance in the Temburu plates, the regnal year 55 of the king besides the Śaka year 1051, can be noticed (*Bharati*, 1968).
9. *EI.* Vol. XXXI pp. 191 ff.
10. *Ibid.*, p. 305 ff.
11. *Ibid.*, p. 305 ff.
12. *JAHRS.* Vol. I p. 106 ff.
13. *I A.* Vol. XVIII No. 179.
14. *E A.* Vol. II. p. 57 ff.
15. *Bharati*, 1968.
16. *CPI.* Vol. I p. 142 ff.
17. Temburu and China Bādāmu plates.

Rājarāja ascended the throne [18], as stated in his Ganjam plates and the Gollavalli plates of his son Rājarāja, respectively. In the inscription under review, Vajrahasta was credited with the title 'Trikaliṅgādhinātha' (1.84). In the Korni plates dated Śaka 1003 and in the Murupaka grant dated Śaka 1005 (of Nāgari script) the above title was omitted while in all other inscriptions he was credited with the title 'Trikaliṅgādhipati' which literally means 'the Lord of Trikaliṅga' consisting most probably of Dakshiṇa-Kaliṅga, Madhya-Kaliṅga (Elamañchi-Kaliṅga) and Uttara-Kaliṅga. But the word Trikaliṅga applies, according to Sri G. Ramadas, to not only these three above divisions but also the area between the coastal-strip Kaliṅga and the Dakshiṇa-Kōsala or modern Chattisgarh [19] which includes Svētaka or Schētaka (modern Chīkaṭi) near Mahēndragiri. But we do not know if Vajrahasta ever occupied and ruled Utkala, for, we have no evidence to show that it ever formed part of Trikaliṅga. Only in the reign of Ananthavarma Chōḍagaṅga we come to know from the inscriptions that certain Utkala king was reinstated and after that event only, Chōḍagaṅga occupied Utkala and shifted his capital to Pūri from Kaliṅganagar. [20]

Vajrahasta, it is said, was succeeded by his son Rājarāja in the year Ś. 992 (A.D. 1070), who is assigned 8 years of rule, which fact is also confirmed by almost all other copper plate grants. All the inscriptions of Anantavarma Chōḍagaṅga attribute to Rājarāja two historical achievements. They are : Rājarāja having won the military victory in the great Draviḍa battle or '*Draviḍāhava*' obtained the hand of Rājasundari, daughter of the Chōḍa king Rājēndra Chōḍa, Secondly, he reinstated the Vēṅgi king Vijayāditya *i.e.*, Vijayāditya VII who was on the verge of sinking into the Chōḍa ocean *i.e.*, troubles created by the Chōḍas. As the information furnished in the above statement is meagre it is not possible to identify the kings involved and the events narrated.

Rājarāja was succeeded by his eldest son Anantavarma Chōḍagaṅga in the Śaka year 999 corresponding to 1078 A.D. It is said that Chōḍagaṅga first reinstated the fallen lord of Utkala in the Eastern region and then restored the waning lord of Vēṅgi. This copper plate inscription is probably the first to give this information. The Nāgari inscriptions of this king are silent on this and only in the later elaborate *praśasti* we find a reference to the above two achievements. In the Kendupaṭna plates of Narasiṁha II and Nāgari plates of Anangabhīma III [21] it is said that Anantavarma Chōḍagaṅga defeated the Utkala king and gained new territories. In the present plates as well as other later grants of this king he is said to have helped the Utkala king. The defeated Utkala king, referred to in the Kendupaṭna and Nāgari plates might be one of the Sōmavaṁśi kings likely Udyōtakēsari who ruled between 1060-1085 A.D. [22] or his successors. The reinstated Utkala king might be a local chief who later owed allegiance to Anantavarma Chōḍagaṅga. In fact, it is stated in the Vizagpatam plates dated in the Śaka year 1040 that Chōḍagaṅga exercised sovereignty over the whole of Utkala. [23] Next, Chōḍagaṅga is said to have helped the waning

18. *E I.* Vol. XXIII and XXXI.

19. *JAHRS.* Vol. I p. 18 para 2 & p. 23 para 3.

20. Cited *IHQ*. Vol. XXII. p. 307 "The *Madalapanji* states that Chōḍagaṅga defeated the last king of the Kēsari dynasty named Suvarnakēsari with the help of his minister Vāsudēva Baṁhapati in A.D. 1134 and succeeded to the Utkala kingdom and transferred his capital to Cuttack (*JAHRS.* Vol. VII p. 75).

21. *E I.* Vol. XXVIII, p. 185 ff and 235 ff.

22. *Ibid.*, Vol. XXX, p. 29.

23. *JAHRS.* Vol. XXXII, p. 8 ff.

lord of Vēṅgi whose identity is not known. He might be Mallapadēva II of the later Eastern Chāḷukya dynasty.[24] According to the Erarupalli grant the later Eastern Chāḷukya king Vijayāditya III, son of Mallapa II of the Pithapuram branch, was crowned in the Śaka year 1049 and therefore the Vēṇgi king referred to in the grant under review might be Mallapa II father of Vijayāditya III.

The villages mentioned in the grant and the *vishaya* named Goṛusavāha in which the gift village Loḍalu *alias* Prōlavaram is situated I am unable to identify. There is a reference to the existence of certain Gaurasatta - *Vishaya* in the grant of Vajrahasta III dated in the Śaka year 967, issued from Danti- pura.[25] But we are not certain about its identity with the present *vishaya*.

TEXT[26]

[Metres used: *Vasantatilaka :* verses 1 and 9; *Sārdūlavikrīḍita :* verses 2,8,10,15,18,24,25,26 and 33 to 37; *Sragdhara :* verses 3,5,11,12,31 and 32; *Vamśastha :* verses 4, 29 and 30; *Indravajra :* verses 7 and 14; *Śikhariṇī :* verse 8; *Viyōgini :* verse 13; *Svāgata :* verse 16; the remaining verses are in *Anushṭup*]

1. ఓం లక్ష్మీనిషేవ్య ముడురాజకలంక కాంతి బాహాచతుష్టయచణం వపు రాదధానః ప్రాదుర్బ-
2. భూవ భువనత్రితయం విధిత్సు ర్విశ్వప్రసూతి జఠరో భగవా ననంతః[॥1*]తస్మాన్నాభి(భీ) నలినా-
ద్బభూవ
3. భువనప్రారంభదీక్షారతో బ్రహ్మా వేదపరంపరాం పరిదధ ద్వక్త్రై శ్చతుర్భిస్సతః[।*]ప్రాజాపత్య
4. ధురాధిరూఢమహసా మత్రి ర్మునీనాం ప్రభు ర్జాత స్స (స్సా) ర్వజనీనదివ్యతపసాం
వ్రాతో వపుష్మా ని -
5. వ।[॥2*] అత్రేఃపుత్రో బభూవ త్రిపురహరజటాజూటనేపథ్యరత్నం నేత్రవ్యాపారదేశః స్మరచరిత
మహోనా-
6. టికా సూత్రధారః ద్దృష్టాంతో దాక్షిణాత్యా ముఖముకురరుచాం శర్వరీజీవితేశ స్త్రైలోక్యా
నందక -
7. ందో గగనతలమహాంభోధిశంఖ శ్శశాంకః॥[3*]తతో జగత్తాపభిషజ్యితత్విషః శుభగ్ర-
8. హోభూద్విబుధాగ్రణీ ర్బుధః పురో(రూ)రవా స్తత్తనయో యదుల్లసద్భుజాభుజిష్యా వ-[27]

24. *History of Orissa* p. 249 and *I A.* XVIII, No. 179.
25. C.P. No. 16 of 1908-1909.
26. From impressions and photographs.
27. భుజిష్యాం బభూవే—is the reading in the Viśakhapatnam Plates of Ś 1040.

9. వృధే వసుంధరా[॥4*]తస్మా దాయు శ్శుభంయు స్త్రిభువనవిదితో జన్మలేభే తదీయః

10. పుత్రోభూజ్జైత్రబాహు న్నఽహుషనరపతి ర్భూఽభృతా మగ్రగణ్యః।యః పృథ్వ్యామేకపత్న్యా

11. మనుభవవిముఖో భూరిజాతప్రజాయాం స్వవ్వేఽశ్యాఖణ్డితేంద్రాం ప్రణయపరవశః

12. పౌరుషే ణాన్వభు జ్త [॥ 5*] తతోయయాతి వ్విఽజితాభియాతి ర్జఽజ్ఞే తతస్తువ్వఽశు(సు) రువ్వఽ-

13. రేశః సపూర్వ్వఽగీర్వ్వాఽణగురో గ్గఽరిమ్నా(మ్ణా) మాతామహ స్యోరసి హిప్రవృద్ధః [॥6*] అపుత్రత్వం ప్రా-

14. ప్తస్సుచిరమతిఖిన్నో నృపవృష స్స గంగా మారాధ్యాన్ని(ంని)యతగతి రారాధ్య వరదా[ం*]

SECOND PLATE : FIRST SIDE

15. అజేయం గాంగేయం సుత మలభతారభ్య చతదా క్రమ స్తద్వంశ్యానాం భువి జయతి గంగాన్వ-

16. య ఇతి [॥ 7*] అస్యాసీ త్తనయో విరోచనవిభు ర్వ్వైఽరిగ్రహస్త్రాచలఃక్షోణీనాథకిరీటపత్ర మకరీల–

17. గ్నాంఘ్రిరేణూత్కరః లక్ష్మీవాగ్వనితామహాకులనదీసంవేద్య ముద్యోగినం సంవేద్య[ంస] మజీజన–

18. త్సన్నృపతి గ్గఽ[ం*]గ(గా)న్వయో త్తంసకం। [॥8*] సంవేద్యతో మణిరివాజని నామభాస్వాన్ భూపాల మౌళిమ (కు*)-

19. ట్రైరుపలాలనీయః త్రాసాదిదోషరహిత స్సబభూవ పుత్రి(త్రో)యత్సంపదాన్నిధిరజాయత దత్తసే-

20. [న]ః। [॥9*] తస్యోర్వ్వీఽశ్వరమౌళిమణ్డనమణే రాసీ దసాధారణాం బిభ్రాణో నృపతిశ్రియం ప్రియ-

21. సుత[స్సౌ]మ్యో తిరమ్యాకృతి స్తస్మాద ప్యుదపాది మోదితజగ[చ్చ*]క్రో[ం*]శుద త్తస్తత స్సౌరాంగో-

22. భవ దన్యరాడ్గజఘట[టా]పాతక్రియాపాకలః। [॥10*]తస్మాచ్చిత్రాంబరోభూత్ క్షితితల

23. వలయేర(రా)జశబ్దైకవాభ్య(చ్య)స్సూను స్సౌరధ్వజో స్యాభవ దఖిలభువా మాధిపత్యప్రసూ-

24. తిః।ధర్మ్మేఽప్సిత త్తను(నూ)జో నృపనయపదవి(వీ)పాంథముఖ్యోవిరేజే బభ్రాజాపత్యమస్య క్షి -

25. తిజయపరవానేకధన్వా పరీక్షిత్ ॥ [11*]స మహీపతిస్సుతమవాపమానిన[ం*]జయసేన మ-

26. న్య నృపదర్ప్పశాతనం । అభవత్సుతోస్య జయసేనసంజ్ఞితః ప్రథయన్ దిశా[ం*]సితదుకూ-

27. లిత[ం*]యశః ॥ [12*] జితవీర్య్యమసా వజీజన త్స చ భూపాలవృషః(షో)వృషధ్వజం సహిశక్తిమల-

28. ంఘ్యశాసనం । విజగీషుం సవిరోధిభీషణం । [13*]తస్య ప్రగ్రా(గ)ర్భజ స్తనయో బభూవ క్షితీశమా-

29. [గ్గ్ర్భ*]రణం ప్రగల్భః । యఃఖడ్గధారాజలధౌతవైరినారీకపోలస్థల పత్రభంగః । [14*]ఆ-

SECOND PLATE : SECOND SIDE

30. సీ ద్దేకసితాతప్ర(ప)త్రతిలకక్షోణీభృ దస్యాత్మజో వీరశ్రీవనితాన్వయంన్వతపతి ర్ద్ద[ర్*]వ న్సకోలాహ-

31. లః నిర్మ్మాయో ర్జ్జితగంగవాడివిషయే కోలాహలాఖ్యం పురం యః శ్చ[28]క్రే సురసద్మపిశున

32. రసప్రత్యూహ(ష)మక్ష్ణాం హరేః । [।15*]తత్సుతో ధృతశరశ(రాస)నయష్టిః గా(గా)మరక్ష దపవర్జ్జితచౌర్య్యం [।*]

33. శ(శా)సనప్రథితపాశవిధేయా మేక ఏవ సవిరోచనసంజ్ఞః । [।16*]గతేత్ర నరేంద్రాణాం కోలా-

34. హలపురీభుజా [।*]మేకాశీత్యాం చ తద్వంశ్యో వీరసింహోభవ న్నృపః ॥[17*]చోలాం శ్చాల యత శ్చము(మూ)బ-

35. లవతః పాండ్యాన్ ప్రభువాభుగ్న యా హుంకారేణ చ సప్తకొంకణపతీన్ని శ్కారతః కేరలా-

36. న్[।*]అంతఃకోపవిఘూర్ణ్ణమానశిరసా కర్ణ్ణాటలాటేశ్వరా నస్యోద్ఘాతకృపాపిశున

37. ధృతిం కేవాయయు భూర్బ్భభృతః । [।18*]జిత్వా బాహుబలేనోర్వ్వీం వీరసింహా స్వసేనాపతి [ః*]స

38. త్రిక్రియాసమభీహారై ర్వ్విజిగ్యే సద్మ నాగినాం(నామ్)[॥19*]తస్య కామార్ణ్ణవ స్సూను ర్ద్దానార్ణ్ణవగుణార్ణ్ణ-

39. వౌమారసింహ ఇతిఖ్యాతా వజ్రహస్తాఖ్యపంచమాః[।।20*] కామార్ణ్ణవః పితృభ్రాతు రసహిష్ణోః

40. కులోద్వహః । శక్తోపి రాజ్యహరణే జ (జా)తోదేశ(ం)న్నతుక్రమం (మ్)। [॥21*]చతుర్బ్భి రనుజై ర్బ్భిందన్నరేంద్రా నాహ-

41. వోత్సుకాన్ దంతైర్ద్దైత్యా నివేంద్రేభ స్స్రప్రాయా ద్వ్యాసవిం దిశం (మ్)। [॥22*]అథ వన్యే భదా[29] షుద్విగుణీకృతని ర్ఝర-

28. *Visarga* superfluous.

29. May be read as *vany-ēbha-dānēshu.*

42. రం[।*]విలిఖంత(ం)న్నభశ్శృంగై ర్మహే[ం*]ద్రం ప్రాదురోహసః । [॥23*]తత్రచ సకలసురా
సుర సిద సాధ్యప-

43. రార్ద్ధకిరీట కోటివిఘృష్ట మసృణల(ణిత)చరణపీఠ మారాధ్య గోకర్ణ్ణస్వామిన మస్య ప్రసా-

44. ద(దా)స(సా)దిత ధవలఛత్రచామర సామజ ధ్వజ వృషభలాంఛన [పరి] చుంబిత కుంత-

THIRD PLATE : FIRST SIDE

45. నికర మకరతోరణ హుడుక్కాకాహళై కశంఖ (ఖా)ది రాజచిహ్నా (హ్నై) రుపశోభమాన
స్సాక్షాన్న రేంద్ర (ద్ర)[30] ఇ-

46. వ మహేంద్రాశ(చ)లశిఖరా దవతీర్య్య యుధిష్ఠిరఇవ చతుర్భ్భి రనుజై(జై) రనుగమ్య
మాన స్సమా(మ)ర-

47. శిరసి శబరాదిత్య(ం)న్నియ[31] హత్య కామార్ణ్ణవః కళింగా నగ్రహీత్। తస్యచ విజిత సకల
నృపతిపు-

48. ర మపహసిత సురేంద్రపురం దంతాపురన్నా మనగరీ రాజధా న్యాసీత్। అసౌదానార్ణ్ణవమను-

49. జం కంఠికాబంధుర క[ం]ధం (ధ) రం విధాయ గుణార్ణ్ణవాయాంబవాడి విషయం మారస్సి
(సి)ంహో-

50. యసేదామణ్డలం వా(వ) వ్రజహస్తాయ కంటకవర్త్తనీ మదాత్॥ ఏవంచ క్రమేణ షట్త్రింశ-

51. ద్వర్షా[న్] కళింగానపాలయత్। (॥*) తస్యచ శ్రీమతామశేష భువన సంస్తూయమానవి-

52. మలయశసా మతులభుజకృపాణాకృష్ట విజయలక్ష్మీసమాలింగితోత్తుంగ వక్ష

53. స్థలానాం చరణతలకాంతి సం[ధ్యావం]దన వినత సమస్తనరపతి కదంబకానా-,

54. మనవరత రాజ్యవినోదాపహసిత మహేంద్రాణా మ్మహేంద్రాచల శిఖర ప్రతిష్ఠితస్య స-

55. కలభువననిర్మ్మాణైకసూత్రధారస్య చరాచరగురో ర్భగవతో గోకర్ణ్ణస్వామిన స్సమా-

56. రాధనలబ్ధనిఖిలమనోరథానా మాత్రేయగోత్ర[త్రా]ణాం గంగానా[ం*]కుల మలంకరిష్ణో
ర్వి[ర్*]-

30. It seems better to read "*sākshāt Surēndra iva*" ed.

31. The letter '*ya*' is redundant.

57. ష్ణోరివ విక్రమాక్రాంతసకల మహీమణ్డలస్యకామార్ణవస్యానుజో దానార్ణవశ్చత్వారింశ-

58. త మబ్దకాన్రాజ్యమకార్షీత్। [॥*] తత్సూనుర్ద్వితీయః కామార్ణవః పంచాశద్వర్షాన్
మహీ-

59. మణ్డల మమణ్డయత్। తస్య తిరస్కృత త్రివిష్టపనగర ? న్నామపుర మాసీత్[॥*]

THIRD PLATE : SECOND SIDE

60. తస్మిన్ సోపి మధూక వృక్షజననాదీశస్యలింగాకృతే [।*] కృత్వాఖ్యాంమధుకేశ ఇత్యరచయ-

61. త్ప్రాసాద మభ్రంలిహం యద్వా[ద్వా]రోర్ధ్వవిచిత్రపత్రలతికా శ్చిత్రాణి వా పశ్యతాం
[సౌ]ధాన్యంబరవర్త్తి-

62. నాం హృది భవేన్న్యూంన[న్యూనం] విమానారుచిః [॥24*] తత్తనయో రణార్ణవఃపంచవ
ర్షాన్మహీమహర్ష-

63. యత్। తత్సూను ర్ద్వితీయో వజ్రహస్తః పంచదశ సమాః క్ష్మామరక్షత్। తస్యాను
జస్తృతీ-

64. యఃకామార్ణ్ణవోర్ణ్ణవమేఖలామేకోనవింశతిసంవత్సరా న్సమ్వర్ద్ధయత్।[।*]తస్యవ-

65. ర్ణ్ణనేశ్లోకః । వైచిత్ర్యం ధృఢతాచ సౌష్ఠవమితిత్రేధాధనుఃకర్మ్మణాం సోమార్క్కా
న్వయయో-

66. ర్ద్దధౌ సమధురం కామార్ణ్ణవో రాఘవః వివ్యాధైక శరేణసప్తసుభటాన్ కశ్చిజ్జి[ఘా]-

67. ంసూన్వతే (నే) తత్సంఖ్యా నపరస్తు (స్త్ర)రూనితి పృథక్కీర్త్తి ర్వ్వరీవృత్యతే। [।25*]
తత్సుతో గుణార్ణ్ణ-

68. వస్సప్తవింశతి మబ్దా నబ్ధిరస(శ) నాం వశమనైషీత్। తదాత్మజః పోతాంకుశఃప-

69. ంచదశవత్సరాన్ మహీన్నిస్సపత్నామకార్షీత్। తతస్తద్భ్రాతు స్సుతః కలిగలాంకుశో
ద్వాదశ వత్సరాన్-

70. కలింగానలంచకారన్[32] [।*] తతస్తస్యపితృభ్రాతాసప్తవర్షాన్ గుణ్డమరాజో మహీమణ్డలమ-

71. ణ్డనోబభూవ। తస్యానుజ శ్చతుర్ద్ధః కామార్ణ్ణవః పంచవింశతిం (తి) వర్షాన్ వసుంధరామను-

72. బభూవ। [॥*] తయోః కనీయాన్వినయాదిత్యో వర్షత్రయం ధరిత్రీ మత్రాయత।
తతస్త జ్యే(జ్యే)ష్ఠ-

32. 'n' is redundant.

73. స్య కామార్ణ్ణవస్య సుతశ్చతుర్త్థో వజ్రహస్తః పంచత్రింశతమబ్దకాన్ మహీ మిభమద-

74. జలధారాభి రభ్యషించత్। తస్యవర్ణ్ణనేశ్లోకోః [కః*] అర్త్థిభ్యః కరిణాం [స*] హస్రమ-

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75. తులం కాలింగ కా [ంతా*] రభో[33]జం యద్దత్తం సురభీచకార కరట ప్రస్యంది దానైర్ద్దిశః తద్దంతై-

76. రిన (వ) పాణ్డు [కో] మలరుచా దానై రివామోదినావ్యాప్త [ప్తా] ని త్రిజగంతి దివ్య యశసా శ్రీవజ్రహ-

77. స్త ప్రభోః॥ [26*] తతస్తత్సుతః పంచమకామార్ణ్ణవోర్ద్ధసమా మిలాంప [పా] లయామాస। తతస్త-

78. దనుజోద్వితీయో గుణ్డమరాజస్త్రీణి వర్షాణి ధరాధురంధరో బభూవ [।] తస్యద్వైమాతు-

79. రో భ్రాతాషష్ఠో మధుకామార్ణ్ణవ ఏకోనవింశతివర్షాణి విశాంపతి రభూత్। తతస్తదీ-

80. యనందనో వజ్రహస్త స్త్రయత్రి[స్త్రిం]శత మబ్దకా న్మహీ ముదవహత్। తస్యవర్ణ్ణనే శ్లోకాః వ్యాప్తే-

81. గంగ కులోత్తమస్యయ [శసా దిక్చ] క్రవాళే శశి ప్రద్యోతామలినేన యస్య భువన ప్రహ్లాద సంపా-

82. దినాం సిందూరై రతిసాంద్రపంకపటలై [ః*] కుంభస్థలీ పట్టకే ష్వాలింపంత్తి [తి] పునః పున-

83. శ్చహరితా మతో [మాధో] రణావారణాన్ [॥27*] అనురాగేణ గుణినో యస్య వక్షో ముఖాబ్జ-

84. యోః [।*] ఆసీనే శ్రీసరస్వత్యా వనుకూలే విరాజతః [॥28*]॥ ననామతః కేవల మర్త్థతో [పి*]-

85. సవజ్రహస్తస్త్రి కలింగనాథః । కోవజ్రహస్తా దపరం(ః) పృథివ్యాం వజ్రం పతద్వారయితుం స-

86. మర్త్థః। [29*] తత్సుతో రాజరాజః క్షమా [మ] రక్షదష్ట సంవత్సరాన్। తస్యవర్ణ్ణనే శ్లోకా [॥*] సరా-

33. The letter '*bho*' is redundant.

87. జరాజః ప్రథమంజయశ్రియః పతిర్బ్బభూవ ద్రమిలాహవోత్సవే। విరాజమానా మథ -

88. రాజసుందరీ ముదూఢవా(ం)శ్చోడ మహీభుజాత్మజాం(మ్)। [॥30*] త్యక్త్వ (క్త్వా) వేంగిం సపది పరిణామో-

89. దయ (యే) ద్యామివాన్యాం చోడవ్యాజే మహతి విజయాదిత్య మద్ధౌ మిమంతుం అప -

90. న్నానా(ం) పరమశరణం రాజరాజో విచిత్రం లక్ష్మీభాజం సుచిర మకరో త్పశ్చి -

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91. మాయాం దిశాయాం(మ్)॥ [31*] తస్యాసీ దగ్రసూనుః పృథులనిజభుజా విక్రమోర్జ్జిత్యసా -

92. ర స్సత్యత్యాగైకసీమా విమలతరయశశ్చంద్రికాధౌతలోకః। వాగుల్లంఘిప్రతా -

93. ప శ్శుభచరితనిధి ర్భాగ్యసౌభాగ్యరాశిః క్షోణీప్రాణాధినాథ[ః*]సకలరిపుమ-

94. నోభంగద శ్చోడగంగః ॥[32*] శాకాబ్దే నందరంధ్రగ్రహగణగణితే కుంభసంస్థే దినేశే శుక్లే పక్షే తృతీ-

95. యాయుజి రవిజదినే రేవతీభే నృయుగ్మే లగ్నే గంగాన్వవాయాంబుజవనదినకృ ద్విశ్వ విశ్వంభ-

96. రాయా శ్చక్రం సంరక్షితుం సద్గుణనిధి రధిప శ్చోడగంగో భిషిక్తః॥[33*] భీమం వాహామ-

97. హోర్మ్మిభి ర్బహుబృహన్నాగేంద్రచక్రాకులం నానాశస్త్రఫణీంద్రబృందగహనం క్రోధ

98. స్ఫురద్బాడబం సేనాబ్ధిం ద్విషతాం ప్రమథ్యమహతా దోర్మ్మండలే ణాగ్రహీ ల్లక్ష్మీ-

99. ం కీర్త్తిసుధాంచ విశ్వవిబుధానందాయ శార్జ్జవ యః ।(॥*)[34*]వీరశ్రీర్భుజ దణ్డాయు

100. గ్మకలితా య స్యారిదప్ప[ర్*]చ్ఛిద[ః*]స్తంభద్వంద్వనియంత్రితైక కరిణీసాదృశ్య మా-

101. శ్లిష్యతి యత్పాద ద్వితయాంతికప్రణయినః క్షోణీభృతా మ్మౌలయ స్స్వాయత్స-

102. ద్మయుగానుసారిమధుపశ్రేణిశ్రియంబిభ్రతి॥[35*] పూర్వస్యాం దిశి పూర్వా(ర్వ) ముత్కలపతి [ం*]

103. రాజ్యేనిధాయ చ్యుతంపశ్చాత్పశ్చిమదిక్తటే విఘటితం వేంగీశ మప్యేతయాం(యోః)లక్ష్మీ

104. వందనమాలికా మివజయశ్రీతోరన(ణ)స్తంభయోః బర్తా(ధ్నా)తిస్మసమిద్ధకీర్త్తో (ర్త్తి)విభ-

105. వశ్రీగంగచూడామణిః।(॥)[36*]నద్యోరధ్వరశస్త్రఘోషబధిరాన్యూర్ధ్వప–ప్రకారాజషో ?

106. న్నిర్త్యాజా(జ్యా)హుతిపుణ్యగన్ధసురభీన్యా(నా)పాటలీశాలినః।ధూమోల్ల[ం*]ఘితదు-

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107. ర్ద్దినానవభృథస్నాన (నా)కులస్రోతస స్సారంగీయతచేషుదత్తవిషయే దేవఃకలింగేశ్వరః॥ [37*] సౌభా-

108. గ్యేన మృగీదృశఃకరుణయా తుష్టిం భజంతి ప్రజా స్సంవిత్త్యాకృతిణో(నో)ర్త్తి(ర్ద్ధి)నో వితరణా దౌచిత్య-

109. తస్సేవినః। ఇత్థంసర్వ్వగుణాః కలింగనృపతేః ప్రాయః పరార్త్థో[ర్*]దితా శ్యాయ్యైర్నై కగుణే[న*]

110. హంత రిపవో నిర్మ్మూల మున్మూలితాః(॥*)[38*] సశ్రీమదనంతవర్మ్మా(ర్మ్మ)మహా రాజోరాజాధిరాజో రా—

111. జ పరమేశ్వరఃపరమభట్టారకఃపరమమాహేశ్వరః పరమవైష్ణవః పరమబ్రహ్మణ్యోమా-

112. తాపితృపాదానుధ్యాతఃశ్రీచోడగంగదేవో గొఋసవాహవిషయవాసినో రాష్ట్రికూట

113. ప్రముఖా న్కుటుంబిన స్సర్వ్వా న్సస[34]మాహూయ పురోహితామాత్యయువరాజసంధివిగ్ర హిదౌవారి-

114. కప్రముఖపరిజనసమక్షు మిత్థ మాజ్ఞాపయతి విదితమస్తువః యథా॥విదుషాం-

115. జన్మభూరాసీ ద్రత్నానా మివ సాగరః కస్మీరదేశాధిష్ఠానం ధర్మ్మాధిష్ఠాన ముత్తమం[39*]త-

116. త్రభట్టోత్పలోవిద్వా నాసీ ద్భూసురసత్తమః సుభాకరీతియద్భార్య్యాపాతివ్ర-

117. త్యధురంధరా॥[40*]నాగభట్టస్తతో జన్మ లేభే శిష్టజనస్తుతః కుమారీత్యభవద్భార్య్యా-

118. తస్యసద్గుణశాలినీ॥[41*] జజ్ఞితే(రే)తనయా స్తాభ్యాం చత్వార స్సూరిస్సమ్మతాః జ్యేష్ఠో బణప—

119. తిస్తత్రపవిత్రితనిజాన్వయః।(॥)[42*]తస్యపోతమశర్మ్మాసీదనుజో మనుజోత్తమః యస్మిన్-

120. ధర్మ్మమయేజాతేకలిఃకృతయుగాయతే।।[43*]తస్యోత్పలసోమనాథనామా నౌద్వా-

121. వనుజౌ తస్మైపోతయశర్మ్మణే ప్రీతైరస్మాభిస్తేభ్య[ః*][కస్య]పగోత్రేభ్యస్సచ్చరి-

122. త్రేభ్యశ్చతుర్భ్యోపి సమవిభాగీకృత్య భవద్విషయే। ఊడలునామప్రో-

34. Letter *sa* is superfluous.

FIFTH PLATE : SECOND SIDE

123. లవరగ్రామం(మః)గ్రామగ్రాసీకృత్యసజలస్థల స్సర్వ్వోపద్రవరహితమా-

124. చంద్రార్క్కప్రతిష్ఠి[ష్ఠ]మ్మాతాపిత్రోరాత్మనశ్చపుణ్యయశోభివృద్ధయే[ఖ]గుణాంబ-

125. రేందుగణితేషు శకవత్సరే షూత్తరాయణ నిమిత్తం ధారాపూర్వ్వక మస్మా-

126. భిర్ద్దత్త స్తద్భావిభి రపి భూమిపాలైః పరిపాలనీయ ఇతి[।*] తస్య గ్రామస్య

127. సీమాలింగాని పూర్వ్వతః పర్వ్వతమాలా ఆగ్నేయతః పర్వ్వతశిఖరః దక్షి-

128. ణతఃపర్వ్వతయో ర్మ్మధ్యే మార్గ్గోపాంతే[సవేపో] స్థలీనైరిత్యతఃదీర్ఘ

129. పర్వ్వతః। వాయవ్యత స్తస్యైవపర్వ్వతస్యోత్తరశృంగం(గః)। తతఃపూ

130. ర్వ్వస్యైవపర్వ్వతకస్యోత్తరే కించి ద్దు(ద్దూ)రంగత్వాత్రికూటే స్థాపితశిలై వోత్తర-

131. సీమా[।]తత్పూర్వ్వతోగర్త్తాతీరేస్థాపితశిలా। తత్పూర్వ్వతోభగ్నశిలా। ఈశా-

132. నతఃపర్వ్వత[తట*]ఇతి। అస్యోపరి నకేనచిద్బాధఃకర్త్తవ్యః[॥*]తథాహి[।*]వ్యాసేన భగ-

133. వతోక్తం। బహుభి ర్బ్బహుధాదత్తా రాజభి స్సగరాదిభిః యస్యయస్య యదాభూమి స్త-

134. స్యతస్యతదాఫలం[॥44*]స్వదత్తాం పరదత్తాం వా యోహరేతవసుంధరాం షష్టిర్వ్వర్షస-

135. హస్రాణివిష్టాయాం[ం*]జాయతేక్రిమిః [45*]కర్త్తాకావ్యస్య శాసనాధికారి జాతవేదిభట్ట[ః।]
తే-

136. ఖకో వల్లెనాచార్య్యః(ర్య్య)సుతోబద్దెనాచార్య్యః(ర్య్యః)। సంవత్స [33]-

7. JAḌCHERLA JAIN INSCRIPTION OF THE TIME OF KING BHŪLŌKAMALLA

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Anantapur.

The inscription, edited below, has been unearthed recently when the villagers constructed the culvert of a tank which is in between Jaḍcherla and Bādepalli, Mahbubnagar district. It is now preserved in the premises of the Panchayat Samiti office of Jaḍcherla. It is a Jaina inscription (Jinaśāsanaṁ). The record comprises 42 lines of writing. The writing is in a state of good preservation throughout.

The emblems at the top of the stone are : In the centre, a Jain figure, squatting cross-legged, with two attendants on either side with chowries in their hands. Below the attendants there are two chowries on either side of the Jaina ascetic. Over the head of the Jaina figure, there is a trilinear umbrella; and above, the sun, and on the proper right of the ascetic, a cow with the moon above it. Thus the record exhibits some of the Jain *prātihāryas*,[1] if not all.

The characters of the record are of the old Kannaḍa variety commonly found in the inscriptions of 12th century A.D. They are in round shape and well executed. They own no peculiar features deserving special attention. The use of spirals instead of strokes for making the punctuation may be noted in some places. The otrhographical traditions of the age, such as the doubling of the consonant in a conjunct after '*r*' are generally maintained. A noteworthy feature of phonetic transformation wherein the consonant '*r*' is changed to 'ḻ' may be traced in a few instances. They are *śarṇngaḷdir* in line 13, *ēnisinegḷdi* in line 14. The language, is Kannaḍa in prose and verse. One benedictory verse in the beginning, and another imprecatory verse at the end, are in Sanskrit.

The benedictory verse is in praise of the doctrine of Lord Jina, overlord of the three worlds (*Trailōkyanātha*) and which bears the glorious and supremely profound *Syādvāda* (theory of May-be) as, its infallible characteristic mark. It refers itself to the reign of the Chāḷukya king, Bhūlōkamalla who bore the title '*Sarvajña-Chakravarti*' (the omniscient emperor) and who is also stated to have been ruling from Kalyāṇa. The record then states that Tailapadēva, the younger brother of the king Bhūlōkamalla, was ruling over Kandūr-nāḍu.

The inscription is dated Śaka 1047, Krōdhana, Phālguṇa śu. 15 (Pourṇamāśi) Bṛishaspativāra Sōmagrahaṇa, corresponding to A.D. 1125-1126, February 19, Thursday. The date that is given in the

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1. Dr. D. N. Sukla: *Vāstu-śāstra* Vol. II, Chapter VIII (Jaina iconography) pp. 8. According to Jain iconology the *prātihāryas* are eight in number. They are :—

1. Divyataru or Aśoka tree	2. A throne - seat
3. Trilinear umbrella	4. Aura of a beautiful radiance
5. Divya-dhavani	6. Showers of celestial blossoms
7. 2 chowries and	8. Heavenly music

present record seems to be spurious in the light of the following two epigraphs. According to the Duggavaṭṭī epigraph[2] of Tribhuvanamalladēva Vikramāditya VI, which is dated Śaka 1049, Parābhava, Pausha, śu. 1, pāḍiva, Ādivāra and corresponds to A.D. 1126, December, 16 Thursday (not Sunday as stated), it is obvious that Vikramāditya VI was still on the throne upto A.D. 1126 December 16, if not further.

On the other hand, the Patancheru grant[3] of the king Bhūlōkamalla Sōmēśvara III states specifically that king Bhūlōkamalla's coronation took place on Phālguṇa śu. 7 Sunday, in the Chālukya Vikrama year 51, Parābhava. The christian equivalent of this date would be A. D. 1127, February 20. It is now clear from the above records that the king Vikramāditya VI was still on the throne upto A.D. 1126, December, 16, and king Bhūlōkamalla's coronation took place in A.D. 1127, February 20. Since the present record informs us clearly that the king Bhūlōkamalla has already been ruling from Kalyāṇa, it must have been issued only after the Patancheru grant, which states specifically that the king Bhūlōkamalla's coronation took place in A.D. 1127 Feb. 20. Besides, the present record is also incorrect in its details, as there was no lūnar eclipse in the Krōdhana-*saṁvatsara* as stated. In the reign of the king Bhūlōkamalla, occurred there only two lunar eclipses in Phālguṇa. One is on Phālguṇa 15, in Ś. 1053 Virōdhin which corresponds to A.D. 1132, March 3, Thursday and another on Phālguṇa śu. 15, Parīdhāvi in Ś. 1054 which is equal to A.D. 1133, Feb. 21. Tuesday. Perhaps the present record might have been issued in Ś. 1053, Virōdhin (=A.D. 1132, March), as the details of the present record tally (to some extent) with the above particulars except with the *samvatsara* (*i.e.* Vīrōdhi) on which date the lunar eclipse took place. The engraver of the present record seems to have written Krōdhi for Virōdhi; even then the Śaka year 1047 is definitely wrong.

The present inscription further informs us that when the prince (*Yuvarāja*) Tailapa was ruling over Kandūr-*nāḍu* in the year Ś. 1047, a certain merchant Bammiseṭṭi of the Vīrabalañjiga community, is said to have constructed a *chaityālaya* (*basadi*) the deity of which is Pārśvanātha (23rd teacher or *tīrthaṅkara*) at Gangāpūra (line 22) after washing the feet of Mēghachandra Siddhāntadēva.[4] It is further stated that the merchant guild, for the maintenance of this Jain *basadi* or *Chaityālaya* endowed it with certain levies collected from each shop and business transactions. Additional grants in the form of grain, ginger, oil and betel leaves etc.[5] are said to have been made by Bammiseṭṭi himself, merchants and other residents of Gangāpūr as well as inhabitants of the neighbouring villages.

While introducing a particular teacher it was the common practice to mention the *Saṁgha*, *Gaṇa* and *Gachchha* to which he belonged. It is also observed that the terms '*Gaṇa*' and '*Gachcha*' are sometimes treated as synonymous. This practice was widely prevalent in Karṇāṭaka as well as in Āndhra-dēśa. Similarly the present record introduced the illustrious Mūlasaṁgha before introducing Mēghachandra. The Mūlasaṁgha seems to be most predominent monastic order of the Jain Church in South India, as it figures prominently in the Jaina epigraphs.[6] In an inscription from Śravaṇa Beḷgoḷa

2. *SII.* IX, part I, No. 215 & *AR.* No. 229 of 1918.
3. *APGAS* No. 3, pp. 17.
4. Line 25: *Meghachandra-Siddhāntadevara-nisitija-kana laggheya-kalantoldu* ......
5. I am deeply indebted to Dr. B. Ramachandra Rao, Reader in the Kannada Department, Osmania University, who helped me in understanding some Kannada terms of the record.
6. Published in the *Jainism in South India* by Dr. P. B. Desai.

(No. 254)[7] dated in A.D. 1398 Arahadbali is said to have divided the Mūlasaṁgha into four sub-divisions, *viz.*, the Sēṇa, Nandi, Dēva and Siṁha. Besides, Kānūrgaṇa was another branch of the Mūlasaṁgha. It arose out of the ascetic line of Koṇḍakuṇḍa.[8] The renowned Meshapāshāṇa-*gachchha* might have been an off-shoot of Krānūr or Kānūr-gaṇa. In this illustrious gaṇa and renowned *gachchha* (*prasiddha-gachchha*) hailed the preceptor Mēghachandra Bhaṭṭāraka who bore the epithet Siddhāntadēva [*i. e.* master of Philosophy]. Here we may turn to the Govindapuram inscription of Mēḍarāja dated A. D. 1122[9] where we come across for the first time the line of preceptors belonging to the Krānūr gaṇa and Meshapāshāṇa *gachchha*. In that inscription we are told that Bāḷachandramuni's disciple was Mēghachandra Bhaṭṭāraka whose pupil was Padmanandi. His disciple was again Mēghachandra Siddhāntadēva. A peep into the contents of the Kōlanupāk inscription[10] dated C.V. 50 (A.D. 1125) also discloses the pedigree of the preceptors of Kānūrgaṇa. According to the Kōlanupāk inscription, Mēghachandra who bore the epithets Maladhāri and Siddhāntadēva, is said to have the following pupils. Malanandisūri, Padmaprabhaśrīmuni, and Mādhavēndu (agraśishya) who is also Siddhāntadēva. Here I am inclined to think that Mēghachandra Bhaṭṭāraka of the present record is identical with Mēghachandra of the Kolanupāk record and Mēghachandra Siddhāntadēvā of the Govindapuram epigraph, as they belong to the same gaṇa and gachchha (*i. e.* Kānūrgaṇa Meshapāshāṇa gachchha) and to the same period (*i. e.* 12th century A.D.). Moreover, it is also evident that Mēghachandra Siddhāntadēva of the above three records is said to have installed Pārśvanātha (23rd Tīrthaṁkara) only.

Relying on the three records *viz.* the Govindapuram record of Mēḍarāja, Kolanupak epigraph of Tribhuvanamalladēva and the present record the pedigree of the preceptors of the Krānūrgaṇa and Mēshapāshāṇa gachchha, may be arranged tentatively as follows:

Teachers of the Kānūrgaṇa & Mēshapāshāṇa gachchha

Bāḷachandramuni
|
Mēghachandra Bhaṭṭāraka
|
Padmanandi
|
Mēghachandra (Maladhāri and Siddhāntadēva)
|
Malanandi *sūri* | Padmaprabhaśri*muni* | (Mādhavēndu Siddhāntadēva).

I may also suggest here that the ascetic Mēghachandra appears to have been chosen by the merchant guild as the presiding Priest of the Jinālaya or *Chaityālaya* of the present record.

Before concluding this study I venture to say here that the Jinālaya of Gangāpur which is said to be dedicated to Pārśvanātha (23rd *tirthaṅkara* or pontiff), is identical with the Jaina *basadi* of Golla-

7. *IA.* XXI, p. 73.
8. *Jainism in South India* p. 280 No. 6.
9. *Ins. of A. P.* Warangal District.
10. *APGAS* No. 3, p. 53.

thagudi which is adjacent to Gangāpūr of our record. If the above identification is correct, it throws a flood of light on the antiquity of Gollathagudi where the department of Archaeology and Museums, Andhra Pradesh has been conducting excavations. Now it is clear from this record that the *basadi* of Gollathagudi is known to have been constructed in the 12th century A.D. by Bammiśetti belonging to Vīrabalañjiga community and the deity of which is Pārśvanātha and not Mahāvīra (line 22 .... *Bammisētti yettisida-Śrī Gaṅgāpurada-Chaityōlada-Pārśvanāthādēva*).

A few names bearing geographical significance are met with in this inscription and happily all of them can be identified with their modern survivals. The rājadhāni Kalyāṇapura (line 5) is modern Kalyāna in the Gulbarga district and Goṅgāpura (line 22) is identical with modern Gangāpūr, 3 K.Ms, away from Jadcherla, Mahabubnagar district. Kandūra-Nāḍu is identical with Kandūr-one thousand region which, according to several inscriptions of the Chāḷukya period, seems to have extended upto Pānugallu in Nalgoṇḍa district.

A few expressions *Hāga*, *Āḍake*, *Gidda*, *Solege*, *Pala* and *Javala* head-load bear lexical interest. All these expressions will perhaps mean measure of volume and weight.

To conclude, it is true that the Chāḷukya rulers of the record have extended their unremitting zeal and exemplary devotion towards Jainism also.

TEXT

1. Śrīmat-parama-gaṁbhīra-syād-vād-āmōgha-lāṁchhanaṁ [| *] Jīyā [t*]
2. traiḷōkya-nāthasya-sāsanaṁ-Jına-sāsanaṁ [m | *] Svasti [| *]-Samasta-bhuvanāśrayaṁ-Śrī-
3. pṛithvī-vallabhaṁ-Mahārājādhirājaṁ-Paramēśvaraṁ-Peramabhaṭṭārakaṁ-Satyāśraya-kulati-
4. ḷakaṁ - Chāḷukyābharaṇam - Śrīmat - Sarvajña - chakravartti - Bhūlōkamalla-dēvara-vijeya-rājya-mutta-
5. rōttarābhi-vriddhi-pravardhamānaṁ=āchandrārkka-tāraṁbaraṁ-Kalyāṇa-puradanclevīḍi-nōḷu
6. sukha-saṁkhathā-vinōdadiṁ-rājyaṁ ge=uttamirē || Ā-vibhuvin-tammaṁ-dhātrī-viśruta-kī-
7. rti-nēgaḷda-yuvarājaṁ-sauryāvashṭaṁbhade-Tailapa-dēvaṁ-pāḷisidē[nese] ye Kandūra-nāḍuṁ ||
8. Śri-Jina-śāsana-doḷnaya-bīja-Syādavāda-vāda-lakshaṁ-bhavyāṁbhō-Jātabhā-
9. nu-kalpaṁ-rājisidudu-Mūla-saṁghaṁ-Urvvī-vinuta || Āṇa-gaḷda-Mūli-saṁ-
10. ghada-Kānūrggaṇa-dalli Mēshā-pāshāṇ-ābhikhyāna-prasiddha-gachchha-do
11. ḷānaṁ-dita-sakḷa-bhavyar-abhijana-sēvyar || Sucharitra-pavitra-sāndra-chaṁ-
12. drikā-viśada-kīrtti-kāntarbbhavya-prachaya-prastuta [vē] ne-Mēghachandra-Bhaṭṭāraka
13. [brāti] śarṇnegaḷdr || kshiti-pāḷa-mouḷi maṇi-dīdhiti-yiṁ-nōrppaṭṭa-Tailarājēndra |
14. padāśritar-enisi-negaḷdi-[le] ḷē-yōḷnṛuta-vāky=arggevaṟe-gaḷu-parārtha-charitra ..
15. Svasti-samasta-bhuvana-vikhyāta-pañcha-śata-vīra-śāsana-labdhā-nēka-guṇa-gaṇāma--kṛi-

16. ta-satyaśauch-āchāra-chāru-charitra naya-vinaya-vijñāna- Vīrabaḷaṁja-dharmma-prati

17. pāḷana-viśuddha-guḍḍa-dhvaja-virājit-ānūna-sāhas-āli(ṁ)gita-vakshasthaḷa-bhu-

18. vana-parākram-ōnnataruṁ-vāsudēva-khaṇḍaḷi-mūḷa-bhadra-vaṁśōdbharuṁ=Ahichha-

19. tra-vinirggataru-chēḷ-ābharaṇa-bhūśitaruṁ-bhalluki-daṁḍa-hastaru-śaraṇ-āgata-vajra-

20. paṁjarum-Ayyāvoḷa-yaynūrvvar=svāmi galuṁ-mūvattāru-bīḍuṁ mummu-

21. ri-daṇḍamuṁ-samastubhaya-nānādēsiyum-aśēsha-sameyaṁgaḷuṁ-Seṭṭigaḷuṁ

22. neledu-maṇakeḷuya-Bammi seṭṭi yettisida-śrī-Gaṅgāpurada-chaityōlada-Pārisvanā-

23. tadēvar-aṁga-bhō[ṇa](ga)kkaṁ-kha[ṇ]ḍa - spphuṭita-Jīrṇn-ōddhārakkaṁ-naḍe-vaṁtāgi-Śaka-varsha 1047 ne-

24. ya-Krōdhana-saṁvatsarada-Phālguṇa-suddha Paurṇṇamāsi-Brihaspati-vāra-sōma

25. grahaṇadaṁdu-Mēghachaṁdra-Siddhādēvara-[ni]śitija-kaṇa Iggheya-kālaṁtō-

26. ḷadu-dhārā-pūrbbakaṁ-māḍi koṭṭadatti-yantene || Āḍakeya-hasubēgeṁ-āḍake 5 kateya

27. Javaḷake-āḍeke 10 etina-āḍakeya-heṟiṁge-āḍake 20-meḷasina-tale-javaḷake-gidda-sōlage

28. kateya-meḷasina-javala-āḍa-sōlage-etina-meḷasina-heṟḷige-sōlage-sileya-hasuṁbege

29. ha 1 – katteya-sireya-bavaḷakke haga 1. etina-sireya maḷavege haga 2 suṁṭṭiya-talē-javaḷa

30. [ṅ]kke pala 1 – katte-jaḷa-suṁṭṭi-pala.3-ettina suṁṭṭi-heṟige-pala 4 elayekkiya-tale-javaḷake-āravā-

31. la-elayakketaya-javalakkedi-pala 1 ettina eleyakkiya-heṟeṁge-pala 2 hippaliya

32. hasuṁ bege gadya 4 kateṁya javalakke-āravala-ettina hippaliya-heṟege phala 1 babbarada-ha-

33. suṁbege-pala 1-babbarada-katteya- Javaḷakke pala 2 etina-babbarada-heṟiṅge-pala 4-yiṅgina-ha-

34. suṁbege-āravala-dhūpada-hasuṁbege-phala 1 ketteya-dhūpada - Javaḷake-pa 2 [ha]siga-raṁgaḍi

35. yalu-Chaitradalu-haga 1 pavitradala-haga Māḍisēṭṭiya- keriyalu-basadige-biṭṭa

36. gāṇa 1 || iṇti-dharmma-kādana-naṁta-sukhāspada maneydi sāśvatam ippanu iṇtida-nōladavaṁ

37. tāṁ santati vara seḷeneyadura[ṇ] mahārauravakke gaḷa gaḷani [de]ḷvaru || priya diṁdiṁti neye

38. kāvapurushaṁgakuṁ mahāsrīyu mādaya yiṁkoyada pātakaṁge pala

39. haṁ tīrtthaṁ gaḷoḷu Varaṇāsiyōḷatyugra munīṁdraraṁ-kavileyuṁ vedāḍhyaraṁ ko-

40. [na]mikkayaśaṁ porddumeṁdu sādi dapudi śaiḷāksharaṁ dhātri yol || Svadattam (ttāṁ) para

41. [da*]ttām-vā yōharēti(ta) vasuṁdharāṁ* śashṭirvarisha(rsha) sahasrāṇi mishṭāyāṁ-Jāyatē krimiḥ |

42. maṁgaḷa-mahā Śrī Śrī Śrī

8. OLLĀLA INSCRIPTION OF KANDŪRI MALLIKĀRJUNA CHŌḌA

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On three sides of a mutilated pillar lying outside the village Ollāla in Nalgonda taluk and district, the subjoined record is incised in Telugu characters. It is in three parts, one in Sanskrit verse covering two sides of the stone and the other two in Telugu prose. Some letters in many lines are missing in the ends. The remaining record is free from errors and its accuracy is safely dependable. The orthographical and linguistic peculiarities are very interesting which by virtue of its authentic nature, can be treated as good specimen of the period *i.e.* 11th-12th century. This aspect of the present study will be taken up later after dealing with its historical importance. The region comprising the present Nalgonda district and part of Mahbubnagar district of Andhra Pradesh. before the advent of the Kākatīyas formed the feudatory principality of the branch of Telugu Chōḍas popularly known as Kandūru Chōḍas, who ruled it as subordinates of the Western Chālukyas of Kalyāṇa.

The record begins with the description of the solar race, the kings of which origin by dint of their military valour could render service even to Indra and spread their fame in all directions. In that family of kings was born Karikāla Chōḍa who ruled the earth surrounded by the sea and who by diverting the waters of Kāvēri through hundreds of canals made Drāviḍa-*pañchaka* a *nadī-mātṛika* (land irrigated by river water), and who by removing the false third eye of Triṇayana Pallava deprived him of his boast that he was partly an incarnate of the three eyed god Śiva. To him, Oṟayūru the symbol for Lakshmi and the mine of wealth was the *rājadhāni* or capital. Two stony (plants ?) *Punnāga* (*calophyllum Inophyllum*) and *Tāmramāḍa* (Red *Caryota urens*) with the sounds of their flowers used to clear the doubts of the king and hence the family obtained the name Chōḍa-vaṁśa. Among those kings, some ruled in the Drāviḍa country and some others ruled the country of Ēṟuva.

In the Ēṟuva line, Bhīma the lord of Phānugallu-*pura*, was born for the rejoicing of all. To him was born Toṇḍa-*bhūpāla*, the subduer of all the enemies. To him (again) was born Chōḍa Bhīma the great warrior, who with his valour pleased the emperor Vikrama and obtained from him the region of Kandūru through a charter. Like Gaṅgā to (the god) Śiva..........(name missing) was his queen. He had four sons, Toṇḍa the terror of enemies, Iruga,.............(name missing) and Malla, a weapon to the enemies. Among the four..........got the lordship of the earth whereas Chōḍa Malla.........(contents not clear owing to lacuna in the text). He had three wives Maiḷi, Nāga and...like the three queens of Paṅktiratha or Daśaratha.

Here it seems a mininster of Malla is introduced. In the country called Vēngī, from the king Adhinayana (extra eyed) Pallava some brāhmaṇas obtained an *agrahāra* in between the two rivers. Among those brāhmaṇas there was a family of Ātrēya *gōtra* on which several house holders were dependent. Here the record seems to state about the installation of a Vishnu temple by Vijayādityadēva and some endowments to it. Five sons of a brāhmaṇā are stated. Among them Guṇḍana was an excellent

minister, to whom the king Chōḍa granted *dvipa* (elephant) with *chhatra* and *chāmara*. Kṛishna, Appana, Meḍa were (Guṇdana's three sons). Of all the three, Appana excelled Chāṇakya in statecraft and made a name by his benevolence. His wife was Ambā. They had a son named Guṇḍa and a daughter Nāgi.

Guṇḍa was the minister of Malla Chōḍa. Being pleased with his abilities Malla granted him the village Ollāla as *agrahāra*, in which a *vipra-khaṇḍika* with canals full of water, a tank, a mango garden were provided. In that (*agrahāra*) a temple for the god Vishṇu was raised with lofty stone *sāla-gōpura* decorated with *sālabhañjikas*. Chōḍa Malla endowed it with land.

Then follows the reference to the Chālukya king Tribhuvanamalla who is said to be ruling from the captial Kalyāṇa-kaṭaka in Kuntala. His subordinate Malla Chōḍa, son of Bhīma and Gaṅgā (dēvi) of Karikālānvaya is said to be the lord of Kandūrpura. In the Śaka year *aṁbara* (o), *aṁbaka* (2) *ākāśa* (o), and *śaśaṅka* (1) i.e. 1020, Malla summoning all the village officers declared that the village Ollāla is granted as *agrahāra* to the minister Appanārya son of [A]nnapārya of the Ātrēya-*gōtra* for the *raṅga-aṅga-bhōga* of the god Kēśava installed by him. Some land or tank in [— — —] palli was also granted by the same chief Malla.

The boundaries (of the said village) are the stone pillars set up around the village, the big tank to the west, the new tank to the south, a beautiful garden with delicious fruits................

The Telugu portion on the third side of the pillar refers to the prosperous reign of the Chāḷukya emperor Tribhuvanamalladēva with the usual *praśasti*. His subordinate *mahāmaṇḍlēśvara* Kandūri Mallikārjuna Chōḍa Mahārāja whose *praśasti* includes *Kōḍūr-puravarēśvara, Sūrya-vaṁsōdbhava-kula-tilaka, Kāśyapa-gōtra* and *Karikālānvaya* is stated to have endowed the god Kēśavadēva installed by Appana-*Peggaḍa*, the *kolapati*, the head of the Ollāla-*agrahāra* in the Āmanikallu-seventy, with lands in the fields of Eṇḍapalli included in that *kampaṇa*. The gift was intended for the worship and offerings to the deity and it was made on the 5th day, Sunday, of the bright fortnight of Jyēshṭha in the year Īśvara corresponding to Chālukya Vikrama year 22. The schedule of the lands granted is as follows:

30 *marturs* of *rēvaḍi-chēnu* according to the measure *Śanivārasidhhi kola* to the south-east of Eṇḍapalli and east of Nallavēni and on the boundary of Ollāla.

4 *marturs* (of wet land) according to the same measure, behind the big tank to the west of Ollāla.

6 *marturs* of wet land, probably according to the same measure, behind the new tank to the south of the same village.

2 measures of garden to the west of that temple.
Then the usual imprecatory verses follow.

There is another record, registering the gift of two lamps to the god Kēśavadēva, one by Appana-*peggaḍa* and one by his wife Abbama on the occasion of Uttarāyaṇa-*saṅkrānti* in the Śaka year 1020. For the maintenance of the two lamps they gave 100 sheep to certain Kāpa Bōya son of Bramma Bōya for supplying two *mānikas* of ghee. These hundred sheep will remain for ever as *inupa-yaḍlu*.

The date in the first part is said to be Śaka year 1020 without any details, whereas in the secon part other details are also furnished, namely the fifth day of the bright fortnight of Jyēshṭha in the

cyclic year Īśvara corresponding to Chālukya Vikrama year 22. This part of the record being a brief Telugu rendering of the first part, the same particulars of date obviously apply to that also. This corresponds to 18th May, 1097 A.D. if Śaka year is taken as 1019. The third date given in the last part is later because it refers to Uttarāyaṇa-*saṁkrānti* in the cyclic year Īśvara the month being Pushya. It is also evident from the difference in script.

Coming to the historical importance of the record, mention is made first about the derivation of the word Chōḍa. Though mythical in origin, its derivation is interesting. Since two plants made of stone named *Punnāga* and *Tāmramāḍa* used to clear the doubts of an ancient king of this family by offering their advice by means of the sound of their flowers, his family acquired its name as Chōḍa-*vaṁśa*. Some portions of the verse being lost we cannot exactly interpret its meaning. A branch of this Chōḍa family settled in Ēṟuva which from several other epigraphical sources is identified with the region on the southern bank of the river Krishṇa near Śrīśaila. The present Markapuram, Giddaluru taluks and part of Atmakuru are in those days known as Ēṟuva. But the present record under review indicates that Pānugallu near Nallagonda in Teliṅgāṇa was also included in Ēṟuva. Perhaps the region obtained its name after the Telugu word Ēṟu, which means 'river' and naturally it applies to the regions on both the sides of the river. In one of the epigraphs of eighth century Telugu characters, found recently near Dornāla in Atmakuru taluk an early chief designated as Ēṟuva Mutturāju is mentioned.[1] He was undoubtedly a contemporary of the Rēnāṭi Chōḷas. So it can be safely assumed that these Ēṟuva Chōḍas like their cousins of the Rēnāṭi family were also of an ancient origin. We know from other sources some members like Jaṭa Chōḍa, his son Bhīma belonging to the same Ēṟuva family. The present record reveals that Kandūru Chōḍas belonged to the same family.

Another important point brought to light from this grant is the genealogy of the early chiefs of Kandūru Chōḍas. It begins with Bhīma Chōḍa the lord of Pānugallu which is identical with the village of that name situated in the suburbs of Nallagonda town in Andhra Pradesh. His son was Toṇḍa-*bhūpāla* whose son was again Chōḍa Bhīma. He had four sons by his wife Gangādēvi. This name, however, is not available in its proper context, but it could be easily inferred from the simile 'like Gaṅgā to (the god) Śiva, (*Gang=ēva Śulinaḥ*)[2] and also from the qualifying word Gāṅgēya (son of Gaṅgā) used for Bhīma's son Malla, the donor. Of all the four sons of Bhīma, Toṇḍa was the eldest, Iṟuga was the second, the name of the third son was missing and the last son was Malla *alias* Mallikārjuna, who from the extant portion is seen to be ruling a part of their fief. He had three wives, two of them being Maiḷi and Nāgi. This short genealogy can be shown as follows:—

Ēṟuva Bhīma I
|
Toṇḍa I
|
Bhīma II m. Gaṅgā
|
Toṇḍa II | Iṟuga | name lost | Malla m. Maiḷi, Nāgi and a third lady (name lost)

1. Unpublished.
2. Text, line 24.

The last named chief Malla granted the village Ollāla in the year Ś. 1020 as *namasya - agrahāra* to his minister Appana *peggaḍa* who is said to have constructed in it a temple for the god Kēśava installed by himself. In this connection an account of Appana - *peggaḍa's* ancestry is given, according to which his father Guṇḍana served as minister the Chōḍa chief, likely Bhīma II and obtained from the latter an elephant, umbrella and *chāmara* as insignia. It appears from the record that their family originally belonged to an *agrahāra* village in Vēṅgi.

The early two chōḍa members Ēṟuva Bhīma and his son Toṇḍa I seem to have ruled Pānugallu-*rājya* as subordinates to the Western Chāḷukyas of Kalyāṇa. Bhīma I seems to have migrated from the other side of the river Kṛishna to Pānugallu during the reign of Trailōkyamalla (A.D. 1042–1068). For the first time we notice in this record that Chōḍa Bhīma (II), having pleased his master Vikrama-*chakrin*, that is, Vikramāditya VI obtained Kandūru - *nāḍu* which from other sources is known to be comprising eleven hundred villages, as an additional fief.[3] On the basis of the date of the present record we can infer that this Kandūru *nāḍu* was offered as additional fief to Bhīma by Vikramāditya VI in recognition of the former's support lent at the time of the king's accession to the throne by dislodging Bhuvanaika-malla. Kōḍūru near Mahbubnagar became their secondary capital. They adopted the titles *Kōḍūr-puravarēśvara* and *Kandūri-Chōḍa* representing their new capital and additional fief respectively. The earliest reference to these titles is noticed in the Kolanupāka inscription of Kumāra Toṇḍaya Chōḷa that is Bhīma II's son Toṇḍa II dated C.V. 13, A.D. 1088.[4] An unpublished epigraph from Pānugallu dated C.V. 15 set up by Bhīma's eldest son Toṇḍaya registers some *vṛittis* granted by him to a brāhman who carried the ashes of his father Kandūru Bhīma Chōḍa to Gaṅgā for immersing them in that holy river.

Hence it is evident that Bhīma II died some time before A.D. 1091, the date of the above record. Records of Toṇḍaya II, are noticeable even from an earlier date, for example, his above cited Kolanu-pāka inscription is dated C.V. 13, A.D. 1089. His brothers other than Malla, the donor of the present grant, are not otherwise noticed so far. Toṇḍa's inscriptions are found till A.D. 1024.[5] But we have a record set up by Kandūri Bhīma Chōḍa in the Chālukya Vikrama year 29, A.D. 1105 at Ramalingālagudem near Nalgonda. Obviously this chief must be the second of the three sons of Toṇḍa II by his wife Mailāmbikā mentioned in her Pānugallu epigraph dated A.D. 1124. It seems customary among these chiefs that even when the rightful elder ruler was alive, his younger brothers or sons were allowed to issue independent grants. The present grant of Ollāla was issued by Mallikārjuna in the same way when his elder brother Toṇḍa II was ruling. Toṇḍa II set up the Kolanupāka epigraph cited above while his father was still alive. In the later generations also we come across more such cases. It is not unlikely that the above mentioned Ramalingālagudem epigraph of Bhīma III bearing 29th year of Chālukya Vikrama era might have been set up by that chief while he was a young prince or even by his father at the time of his birth the grant being made for the merit of the young prince. The Kistāpuram epigraph,[6] the last known record of Bhīma III being datable to A.D. 1157, it is not reasonable to assign on the basis of the Ramalingālagudem epigraph, A.D. 1105 as his earliest regnal year. This Bhīma III was the enemy of Kākatīya Rudradēva as narrated in the Thousand Pillar Temple inscription.[7]

3. Cf. the unplublished epigraph of Kandūri Bhīma dated C.V.29, found at Ramalingālagudem.
4. *APAS.* No. 3, p. 63, Kolanupāka.
5. Daksharamam Inscription *SII.* IV,; 1216 *Corpus II*, p. 105, Pānugallu.
6. *JAHRS.* XXXVI-1, p. 65 ff.
7. *Ibid*, pp. 16-17.

The record exhibits certain orthographical peculiarities worth noting. Medial vowels *ā*, *i* and *ī* are attached on the top of the letter with its serif. *eg.* రా రి రీ The medial *u* is written in both ways in the old form with its down ward bend and the later form with the upward bend *eg.* సు యు ఢు

The Dravidian letter ḷ lost its significance giving place to *ḍa* which is written as ఢ, that is, ḷ with serif which is common in the script of the coastal Andhra during 11th-12th centuries.

Clear distinction between the *vu* in *vuṭlu* (*l* 13, third side) and *ma* in *Malla* (*l* 18) is noticeable. In the former case the medial *u* is attached to the letter *va* at the bottom వు whereas the outer limb of the *ma* is shown at a higher level మ. Thus the reading of the word *vuṭlu* by some scholars as *maṭlu* is an epigraphical error. *Vuṭlu* means *puṭlu*, the initial *p* according to Telugu grammar change being into *v*. The word denotes a measurement of land or grain *puṭṭi*, (pl) *puṭlu*. The word *maṭlu* on the other hand has no meaning and is to be interpreted with much strain as a measurement of land which is quite incorrect and unwarranted.

Important words :

1. *Śanivārasiddhi-kola* : A standard rod which was used to measure the lands in parts of Teliṅgāṇa and Karnāṭaka. The term occurs in one of the Gangāpuram records also. It seems the rod was standardized by some chief who possessed the title *Śanivārasiddhi*. It was not uncommon in those days that the kings and other dignitaries used to issue coins and standard measures bearing the legends containing their titles.

2. *Inupa yeḍlu* : See Epigraphical Notes No. 4, in the end.

TEXT[1]

FIRST SIDE

1. స్వస్తి । అ స్త్యామ్నాయతనో స్సమ
2. స్తజగతా[ం]నేత్రస్య నీరేజనీభర్తుర్వ్యోమ[స]
3. ముద్ర మణ్డనమణేర్వంశ స్సహస్రత్విష[ః]
4. యస్మి న్భూమిభుజః ప్రచణ్డ సమరే ష్వాహత్య[- -]
5. ధిపాం శ్చక్రు శ్చక్రసహాయతాం స్వయశసాం న్యాసం[-]
6. దిగ్భిత్తిషు ॥ తత్రాసీ త్కరికాలచోడనృపతిః పాదానతక్షత్రియ[శ్రే-]

1. From the impressions.

7. రవఖ[ర్వ్వీ]త ద్వీపపతి స్త్రాతాబ్ధి సీమ్నో భువః । కావేరీతటయుగ్మ [ఖ - -]
8. వహత్కీలాల కుల్యాశ్శతై ర్యేన ద్రావిడ పంచకం కృతధియా[భూమిర్న్నదీ]
9. మాతృకం ॥ అంశోహం త్రిపురవిజేతు రిత్యవజ్ఞామా[ధా]తుస్త్రీణ[యనప]
10. ల్లవస్య గర్వ్వం యస్సద్యః ప్రతికృతిభాలనేత్రలోపి పా [- - -]
11. మహిమా కిలో న్మమార్జ్జ ॥ లక్ష్మ్యా స్సంకేతభూమి ర్న్నదపతిదయి[- - -]
12. సంగేషుసేయం యస్యాసీ ద్రాజధానీ ధనఖని రొఱయూరిత్యనర్ఘ్య[- - -]
13. పున్నాగస్తాంబ్రమాడోప్యలముపలమయా చోడ వంశ్యా[- - - -]
14. పుష్పస్వనాఖ్యాం కిల మనుజపతిం సంశయేషు వ్యనక్త[- - - -]
15. రథ్యాచ చోడ సంజ్ఞా మవాప్య తద్వంశభువో మహీశాః[॥ తేషాంచకే]
16. చిద్ద్రవిడాధివాసం భుంజంత్యతో[న్యే]భువమేఱువాఖ్యా[ం ఏఱువ]
17. క్షితిపేష్వేషు పానుగల్ల పురాధిపః భీమభూభృదుదేతి[- - -]
18. ర్వ్వజనోదయః ॥ తేనాపితొణ్డభూపాలః ఖణ్డితద్రోహి[- - -]
19. పాది రిపుస్త్రీణాం సన్తాపాశ్రూద్గమై స్సమం॥ తస్మాదరాతి వ[ని - - -]
20. ంద్ర చణ్డధామా మహీపతి రభూదిహ చోడభీమః । యస్య [- - - -]
21. వాలముఖావలీర్దైర్బ్యా[థం]క్రితరిపు నృపైర్బ్బహు సంకటాద్య [- - -]
22. లేషు సంతోప్య విక్రమం చక్రవర్త్తినం పరాక్రమేణ కన్దూర [ం - - -]
23. శాసనం ॥ దుర్గ్గతానాం[కులో]త్తారిణ్యుత్తరంగ్గిత మధ్యమా । ఆ [- - -]
24. దేవీ యస్య గంగ్గేవ శూలినః ॥ తస్యారిచణ్డ స్తొణ్డో భూ దిరుగస్స [- - -]
25. కోలోకోత్తర స్సూను ర్మ్మల్లశ్శల్యంచ విద్విషాం ॥ తేషాం చతుర్ణ్ణాం [క్ర - - -]
26. యానాప్తవాన్భువః । చోడమల్లస్తు వాల్లభ్యం జగతో మనసా [- - - - -]
27. రివాన్తర్జ్వలతస్వతేజోవహ్నౌ రుదశ్రూకృత శత్రుభీరుః । య [- - - - -]
28. రోః కథంచ్చి (చి) త్ప్రతాప ముచ్చైస్త్రపయేవ మానీ ॥ మైళినాగ [- - - -]
29. లావణ్యాలాలితాః । దేవ్యః పంక్తి రథస్యేవ తిస్రోయస్యా భవ [- - - -]
30. రూపశ (స) చివే నిజరాజ్య చిన్తాభారం విధాతు మనసం సముపేత్య [క - - - -]

31. లపారుపశీలవేదీ ప్రోవాచ వాక్య చతురో గిరమిత్యు [- - -]

32. మానామస్తి వేంగీవసున్ధరా। యతిష్విచ్ఛావిఘాతో భూద్య [- - -]

33. తస్యాం యాత్రాక్రమేణ శ్రితమధినయనః పల్లవో విప్రషట్క [- - -]

34. లమచలచ్ఛాయ మత్యర్క్క మార్గ్గం। విస్మేరోతి ప్రభావా [- - -]

35. గ్రహారం వర్య్యం ప్రాదాత్ప్రణమ్య ప్రియవచన [- - -]

36. నదీద్వయ తరంగోత్థ శీకరాసార శీతలైః। మారు [- - -]

37. త్రై రగ్నిహోత్రిణః॥ ఆత్రేయగోత్రస్తత్రాసీ [- - -]

38. య[ద్గృ]హే దవకీర్ణ్ణైరప్యే ధన్తైర్త్థైః కుటుంబినః॥ త [- - - -]

39. త్వాకులం హరేః। విజయాదిత్య దేవేన దేవ భోగమ [- - -]

40. పంచ్చాసన్పుత్రాః పాణ్డవ సన్నిభాః సత్యసాహసవి [- - -]

SECOND SIDE

41. నర్పీయా నభవన్తేషాం గుణ్డన స్సచివోత్తమః [।*] చోడఃప్రీతోదదాద్యస్మైద్వీపం సచ్ఛత్రచామ

42. [- -] దీ కృష్ణ మభిజ్ఞానం తతోబిభ్రత్కలానిధిః। కుర్వ్వన్కువలయానన్ద మప్పనార్య్యేన్దు రుద్గతః॥ కు[దో -]

43. [- -] మేడాఖ్యాస్తదనుబ్రాహ్మ్య తేజసా। ప్రకాశయన్తః పృథివీంత్రేతాగ్నయ ఇవా బభుః॥ తేషాం ద్వితీ [- - -]

44. [- - -] శీలశాలీ నృపాల విద్యా స్వధికప్రవీణః। చాణక్య ముచ్చైరివజేతు మిచ్ఛన్యో సా సదానందశతంవ్య [- - -]

45. [- -] త్మాధనమ్ముష్టి మితంప్రచ్ఛన్న మర్త్థినే। యేనప్రాపి జగద్వ్యాపి ప్రకాశం విశదం యశః।

46. [- -] కులోత్పన్నా చరిత్వా సుమహత్తపః। అంబాఖ్యాయస్య పత్న్యాసీచ్చన్ద్రమౌళే రివాంబి [కా - -]

47. [- -] పూదిత సత్కామస్త స్యాసీత్తనయః క్రి(కృ)తీ। కీర్త్తనే తద్గుణౌఘస్య కియన్త్యోరసనా [- - -]

48. [- - -] చిత్ర పుత్రీవ లతేవ మనుజాకృతిః॥ సుతా తదను యస్యాసీ న్నా[గి] నాగవధూపమా॥ [త - - -]

49. [- - -] చవద్బుద్ధి తిరస్కృత బృహస్పతిః । సుత స్సౌజన్యవారాసిర్గ్గుణ్ణానః కులమణ్డనః ॥ అన్యై[ర - - -]

50. [- - - -] శీలవిద్యావిత్తై ర్వ్విఖ్యాతిస్మకుటుంబ మస్యనా[న్యో]స్యధీమా న్సదృశోస్య కశ్చిదతః[ప - - -]

51. [- - -] దేవ ఏవ ॥ ఇత్యాలోచ్య[నృ - - -న్త్రా] న్యవేశయత్ ॥ అదాచ్చ తుష్టవా నగ్రహార మోల్లాలా[- - -]

52. [- - -]త్రాంబుపూర్ణ్ణకుల్యాసు[- - - -] నర్త్తై ర్గ్గభువేతోషా దివాగ్ఫర్ణ్ణంబు ప్రవాహై ర్ద్విజ[- - -]

53. [- - -]తత్రఖానితమా[-]జలాశయః కల్పితాంబ్రవణ విప్రఖణ్డికః।తోపి తైః కు[- - -]

54. [- - -]తైర్ద్ధామవైష్ణవ మభివ్యతీతనత్॥శిలామయాభ్రంకషసాలగోపురం[విలా - - -]

55. [- - -]తమత్త వారణః। అకృత్రి[మీ]యమీ ద్రుహలశాల భంజికం విభాతి సత్యాదపి[రు- - -]

56. [- - -]న్యపుల్లాంబ్రా[గు]ర్వ్వా(స) సౌర [భాత్సర్వ్వతాదృతైః । విశ్రా విశ్రాన్తైః క్రియతే నూనం మధుపైశ్చ[- - -]

57. [- -]గాత్మని నివేశ్యమానసయోగినోపి వి[జి]తైస్సమాధిభిః । యం కథంచ్చ(చ)న విజిత్య జాన[- - - -]

58. [- - -]మఃపుమానిహ ॥ తన్త్ర స[ద్యా] దివమూర్త్తి మన్తః పసన్నమాలోక్య[ము]రం ద్విష[- - - -]

59. [- - -]చదృక్చకార చన్ద్ర[స్త]థానన్దమగా దమన్దం ॥[స]చోడమల్లః క్షితిపాల మౌలి మాలా[ర - - - - -]

60. [- - -]దపీఠః । ఆచన్ద్రతార [ముత్తరోత్తరమస్య] దేవస్యభోగాయ భువంవ్యదత్త ॥

61. [- - జ]నితజగ జ్జనతా ప్రశ్రయస్య సమస్తభువనా[- - -]

62. [- - -] రిపునర[- - -]దాహధూమ్యారోపిత సకల క[- - -]

63. [- -] ముఖకా[ద]కస్య సత్యాశ్రయ కులతిలకస్య వి[- - -]

64. [- -]యరాజ[క]రణస్య చాలుక్యా భరణస్య మదకల [- - -]

65. [- -]త హస్తి మల్లస్య త్రిభువనమల్లస్య స్వైరసంకథా వి [- - -]

66. [- -] సితసురపతి విభవ సమ్మదైః కలత్రపుత్ర పౌత్ర[- - -]

67. - - రయాసార్ద్ధం కున్తలేషు కల్యాణకటకేరాజ్య సుఖ[- - -]

68. - ః పరాక్రమావర్జ్జ్యమాన భూరిభూవల్లభవతః[- - - -]

69. - - సాదిత శ్రీకృష్ణదేవస్య విక్రమాదిత్య దేవస్య [- - -]

70. - - కః ప్రతిదినానన్దిత సుభటసేవకః త్రియామాప[- - - -]

71. [- - తి] నన్దనః సహస్రాంశురివ ప్రతిదిన స్పర్శ హర్షిత[- - - -]

72. [- - తి] రివ శరణాగత క్షితిభృత్పక్ష రక్షణః సుమేరు[- - - -]

73. [- - -] కల్పతరురివ నిరన్తర ప్రీణిత విబుధశ్రేణిశ్రీ ప[- - - -]

74. [- - -] రిపురివ శౌర్య్యైక రసికః అభ్రమూ విభురి[- - - -]

75. [- - -] తిగ్మాంశువంశ శిరశ్శేఖరః కరికాలాన్వయక[- - - -]

76. [- - -] త్రైక పవిత్రభూతో భైమిర్గ్గాంగేయః కన్దర్ప్ప[- - - -]

77. [- - -] మల్లః శాకాబ్దే ష్వంబరాంబ కాకాశ శశాంక సంఖ్యాగ[- - - -]

78. [- - -] పురగ్రామ విషయాధికృతా నాహూయ సమా[- - - -]

79. [- - -] సర్వ్వమేతదష ధైర్య[గ్రా]* మః ఖల్వస్మాభిరాత్రేయ గోత్రాయ[- - -]

80. [- - -] న్నపార్య పుత్రాయ సచివాప్పనార్య్యాయ ఉత్తర[- - - -]

81. [- - -] ల్లాలాహ్వాయోయ మగ్రహారోదత్తః । తేనచా స[- - - -]

82. [- - -] ప్రతిష్ఠితస్యోల్లాసి వనమాలా రుచి విచిత్రితగా[- - - -]

83. [- - -] హ్మాణ్డోదరస్య శ్రీకేశవ దేవస్య రంగాంగభోగ[- - - -]

84. [- - -] పళ్లినామనిగ్రామే పద్మినీ వాప్రవిష్ట రా[- - - -]

85. [- - -] మిత్తర్ద్దత్తా ॥ అస్యా శ్చపరి స్థాపితాశ్శిలాస్తంభ[- - - -]

86. [- - -] య గ్రామస్య పశ్చిమదిగ్భాగ మహాత డా[గో - - - -]

87. [- - -] చతుష్టయం దక్షిణ దిశి నూతన తడాగపానీ[- - - -]

88. [- - -] ప్రాదాయ దేవకులస్య పశ్చిమకకుభి[- - - -]

89. [- - -] మణ్డితః ఫలభర భుగ్నమాతులుంగ జటిలః న[- - - -]

90. [- - -] స్మేర సుమనోగణామోద మనోహరశ్చారామో[- - - -]

THIRD SIDE

◎ స్వస్తి సమస్త భువనాశ్రయ శ్రీపృథ్వీ వల్లభ మహారాజాధిరాజ ప-
2. రమేశ్వర పరమభట్టారక సత్యాశ్రయ కులతిలక చాలుక్యాభరణ
3. శ్రీమత్త్రిభువనమల్లదేవర విజయరాజ్య ముత్తరోత్తరాభి వృద్ధి ప్రవర్ద్ధ-
4. మానమైచనుచుణ్డ ॥ తత్పాద పద్మోపజీవి సమధిగత పంచమహా శ-
5. [బ్ద] మహామణ్డలేశ్వర కోడూర్పురవరేశ్వర సూర్య్యవంశోద్భవ కులతిల-
6. క కాశ్యపగోత్ర కరికాలాన్వయ నామాది సమస్త ప్రశస్తి సహితం
7. శ్రీ మన్మహామణ్డలేశ్వర కన్దూరి మల్లికార్జునచోడ మహారాజులు
8. శ్రీ మచ్చాలుక్య విక్రమకాల౨౨గు ఈశ్వరసంవత్సర జ్యేష్ఠ శుద్ధ[౫] ఆదిత్యవారము
9. నాండు అమనికంటి డెబ్బయింబెబడి నమస్యాగ్రహారమైన ఒల్లాల గొల[ప]ති
10. అప్పనపెగ్గడ్లు ప్రతిష్ఠసేసిన కేశవదేవరకు హావిర్బలియర్చనలకు నా
11. కంపనములోని యెణ్డపల్లి పొలమున నాయూరి యాగ్నేయమున నల్లపే-
12. నియతూర్పున నొల్లాల పొలమెర యమరగా సనివారసిద్దికోల ము-
13. ప్పదివుట్లు పట్టు రేవడుంజేను దేవభోగముగా ధారాపూర్వకమిచ్చి రాకోలన ఒ-
14. ల్లాల పడుమటి పెద్దచెఱువు పిఱుంద నాల్వుమత్తురు నాయూరి
15. దక్షిణము క్రొత్తచెఱువు పిఱుంద నాఱుమత్తురు నీరునేలయు నం
16. దేవాలయము పడమట రెణ్డుమత్తురునేల దొంటయు నిచ్చిరి ◎ సామాన్యో-
17. య న్ధర్మ్మసేతు న్నృపాణాం కాలే కాలే పాలనీయో భవద్భిః సర్వ్వానేతాన్భావినః పా-
18. ర్త్థివేంద్రా న్భూయో భూయో యాచతే చోడమల్లః ॥ బహుభిర్వ్వసుధా దత్తా బ-
19. హుభి శ్చానుపాలితా యస్యయస్య యదాభూమి స్తస్య తస్య తదా ఫలం స్వదత్తాం
20. పరదత్తాం వా యోహరేత వసున్ధరాం షష్టిం వర్ష సహస్రాణి విష్టాయాం జాయతే క్రి-

21. మిః ॥స్వస్తిశకవర్షములు ౧౦౨౦ యవు నీశ్వర సంవత్సర

22. [ము] ననుత్తరాయణ సంక్రాన్తి నిమిత్తమున శ్రీమత్ కాల(కొల)

23. [-] తి అప్పన పెగ్గడ్లు తమ ప్రతిష్టి(ష్ఠి)ంచిన కేశవదేవరకు నా

24. [-] ంద్రార్క్కముగ దీవియ నిల్పి దానికిచ్చినగొఱియలు ౫౦

25. [-] తిథియన్ద ఆయప్పన పెగ్గడ్ల పెణ్డ్లమబ్బమగేశవ

26. [-] వర కాచంద్రార్క్కముగా దీవియనిల్పి దాని కిచ్చిన

27. [-] ఱియలు ౫౦ ఈ రెణ్డు దీవియల గొఱియలు నూ

28. [ఱు]ంజేకొని పుత్రానుపౌత్రిక మాచంద్రార్క్కము రెణ్డుదీవి-

29. [య]లకు నిచ్చలు రెణ్డుమానికలు నేయివోయంగలవాణ్డు

30. బ్రమ్మబోయిని కొడుకు కాపబోయుణ్డు ఈతని ప్రజ

31. ల ప్రజలతరమున నీనూఱుగొఱియలు నినుప యడ్లయి

32. యెల్లకాలము నుణ్డగలయవి ॥ సూత్రధారి[జు]వ్వపాచార్య్యర్ లిఖితర్ ॥

9. SANIGARAM EPIGRAPHS OF THE EARLY KĀKATĪYAS

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Hyderabad.

Sanigaram is a village situated at a distance of about fifteen kilometres from its district head-quarters Karimnagar on the road to Hyderabad. Item V in the present group was copied about ten years back from a stone pillar set up near a small shrine of Śiva in the village. In course of the recent epigraphical survey conducted by the department four more epigraphs have been discovered in the out-skirts of the village. Though brief in contents, they furnish valuable information regarding the chronology and political status of the early four Kākatīya chiefs Bēta I, Prōla I, Bēta II and Prōla II. They are being separately edited here.[1]

I

Near the hillock outside the village where some Jain images are hewn in bold relief, a stone pillar containing this inscription is found by the side of a cart track. The record consists of 43 lines of writing incised on three sides of the pillar. It is in a good state of preservation. The language is Kannada. The palaeography is common to the eleventh century A.D. and calls for no special remarks.

The record begins with the usual Chālukya *praśasti* and refers itself to the prosperous reign of Satyāśraya-*kula-tilaka* Chāḷukyābharaṇa Śrīmat Trailōkyamalladēva. Then it introduces his subordinate *Śrīmanmahā-sāmanta* Kākatīya Bētarasa whose minister (*perggaḍe*) named Nāraṇayya son of Vaijarāja is said to have renovated the Du(Yu)ddhamalla-Jinālaya of the village Saṇagara and endowed it with a *rāṭana* after obtaining the consent of the local elderly *gāmuṇḍas* named Muppaḍayya and Punneraḍḍi, on the occasion of Uttarāyaṇa–*saṁkrānti* during the cyclic year Vikṛiti corresponding to Śaka 973.

The said date regularly coincides with 25th December, 1051 A.D. The Chālukya king referred to in the record is obviously Āhavamalla Sōmēśvara I who ruled the Deccan including Teliṅgāṇa from 1042 A.D. to 1068 A.D. The Kākatīya subordinate mentioned here must be Bēta I, as (Tribhuvana-malla) Bēta II is known to be a contemporary of Tribhuvanamalla Vikramāditya VI (1076-1126 A.D.) Bēta I is known till now from the records of his successors only and as such this is the single known record which belongs directly to his period. Chronologically too this happens to be the second in the order of the Kākatīya records, the first being the Mangallu charter of the Eastern Chālukya prince Dānārṇava datable to 956 A.D. where we find the earliest reference to the Kākatīya chiefs.[2] Another important feature revealed in the record is that Bēta I was alive till the end of 1051 A.D. Formerly it was only an assumption based on statements in other records which have no definite bearing on this point. For example, the Kazipet Dargah inscription[3] of Durgarāja attributes him with the credit of defeating the Chōḷa army, *Chōḷa-chamū-vārdhi-pramathana*. Basing on this statement the early writers assumed

1. For Photographs see *IAP. Kn.* Nos. 14, 15, 19, 22 and 24.

2. *EA.* I, pp. 57 ff (*EA.* = *Epigraphia Āndhrica*)

3. *IAP. Wg.*, p. 31. (*IAP.* = *Inscriptions of Andhra Pradesh ; Wg.* = *Warangal district, Kn.* = Karimnagar district.)

that such an occasion for a petty chief Bēta I as to attack the great army of the Chōḷa king must have occurred only when he accompanied the Chāḷukya king in course of the latter's expedition to Kāñchi which took place in about 1052 A.D. and concluded that Bēta I must have lived upto this time.[1] The conclusion, although made in the right direction lacks in sound reasoning, because it is also possible that Bēta I might have attacked the Chōḷa army even in the Chāḷukya territory without going to Kānchi during one of the several Chōḷa invasions that occurred in that period. Trailōkyamalla's Kāñchi expedition of 1052 A.D. cannot thus be the deciding factor in assigning that year as Bēta's last year. The date of the present epigraph sets aside all such ambiguity in this regard and makes it unequivocal that Bēta I was alive till the end of 1051 A.D.

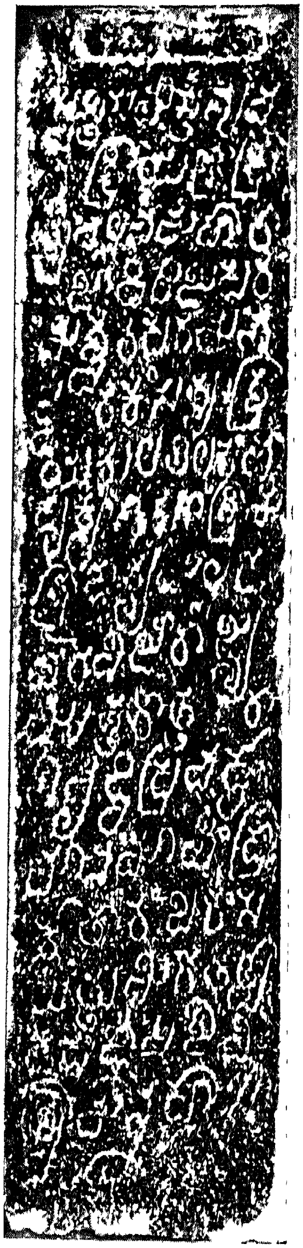
Bēta I according to the Bayyaram tank inscription of Mailāmba, sister of Gaṇapatidēva is termed as Garuḍāṁka-Bēta-*nṛipati* which name again occurs in the Telugu portion of the Gudur epigraph of the Chālukya prince Kumāra Sōmēśvara dated 1124 A.D.[2] The significance of the term 'Garuḍa' has been discussed in detail by the present writer while editing the former record[3].

It may not be out of place to say something about the chronological disparity between Bēta I and his father Piṇḍi Guṇḍa or Guṇḍa IV. The Maṅgallu Charter was issued by the Esatern Chāḷukya Prince Dānārṇava at the request of Kākartya Guṇḍyana, that is Guṇḍa IV in about 956 A.D. and the present Sanigaram epigraph which refers to his son Bēta I is dated in 1051 A.D., thus leaving a gap of 95 years between father and son. The disparity, though seemingly extraordinary, is not a serious objection in view of other considerations. The Gudur epigraph for instance states that Garuḍa Bēta was restored to his original status while he was quite young, by certain lady of the Viriyāla family. That Bēta under certain odd circumstances had to shoulder the responsibility of recovering his lost fortunes is the possible inference one has to deduce from the above statement. His active life thus, after the death of his father might have been of long duration extending about sixty to seventy years. Including about fifteen years of boyhood his life span might have been roughly above eighty years which is not at all abnormal. Taking away eighty years from 1052 A.D., Beta's birth can be assigned to about 970 A.D. His father Guṇḍa IV might be aged 30 years or so at the time of the Māngallu grant which was issued in 956 A.D. Bēta I might have been born in about 970 A.D., *i.e.*, when Guṇḍa was in his forties. His last date can be assigned to some year between 985 A.D. and 995 A.D. Neither of the two, that is Guṇḍa IV or his son Garuḍa Bēta need not be supposed to have outlived beyond the age of eighty years which was not at all uncommon in those days. Thus it may be surmized that Garuḍa Bēta or Bēta I was born in the seventies of the tenth century A.D. and was alive upto 1052 A.D. as evidenced by the second record below of his son Prōla I which is dated in the Śaka year 975 corresponding to 1053 A.D.

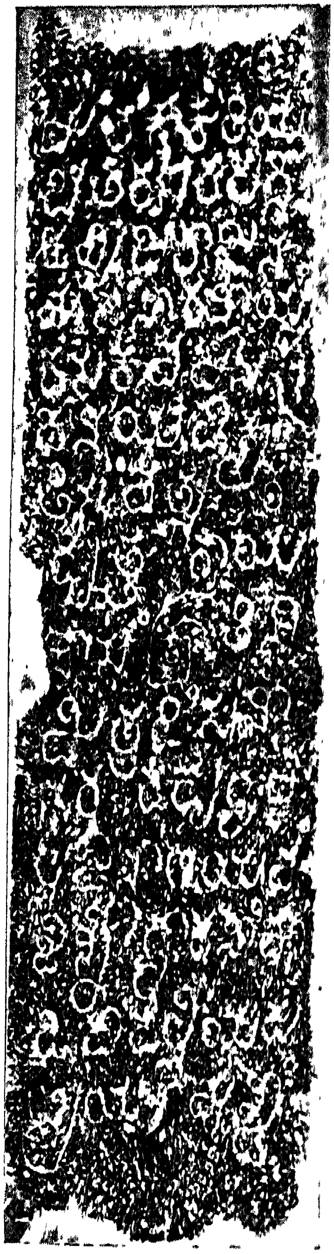
The Jain temple Duddhamalla Jinālaya to which the *rāṭana*, that is the water drawing device from a well was set up as a gift, might be a Jinālaya built by Yuddhamalla probably one of the kings of that name belonging to the line of the Chālukyas of Vēmulavāḍa. The present hillock where some Jain images are located might have been the place where the said Duddhamalla Jinālaya flourished in those days. The epigraph ends with the usual imprecatory verse and the name of the scribe Sēnabōva Jakkaṇamayya.

1. *Early History of the Deccan* Vol.II, p. 578.
2. *IAP. Wg.*, p. 81 line 22.
3. *Ep Andhrica* I, p. 80-81.

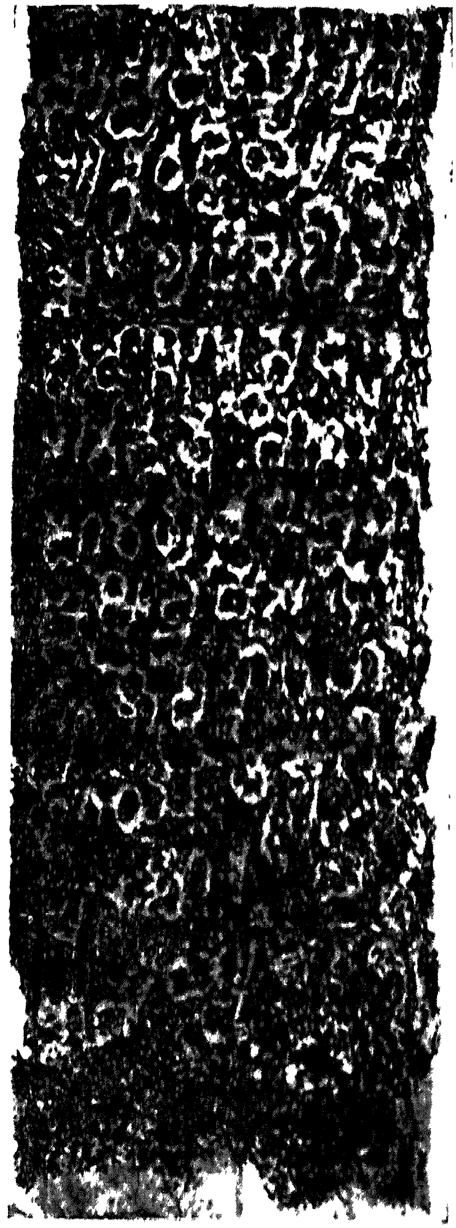
Sanigaram Epigraph of Bēta I



I Side



II Side



III Side

TEXT[1]

FIRST SIDE

1. Svasti [|| *] Samasta-bhuva-
2. n-āśraya Śrī Pṛi-
3. [thvī] vallabha mahā-rā-
4. jādhirāja para-
5. mēśvara parama-bha-
6. ṭṭārakaṁ Satyāśra-
7. ya kuḷa-tiḷakaṁ Chā-
8. ḷukyābharaṇaṁ śrī ma[t*]
9. Traiḷōkyamalla dē-
10. vara vijaya-rājya
11. muttrōttarā-
12. bhivṛiddhi pravardha-
13. mānam āchaṁdr-ā-
14. rkka-tāraṁbaraṁ sa-
15. luttumire tat-pā-
16. da-padmōpa-jīvi
17. śrī man-mahā sā-

SECOND SIDE

18. manta Kākatīya
19. Bētarasara pergga-
20. ḍe [Vaijarājana]
21. [maga Nā] raṇayya
22. [r] Saka-varsha
23. [de] neya Vikṛiti
24. saṁvatsara
25. duttarāya-
26. ṇa-saṁkrāṁti ni-
27. mittadiṁ Saṇa-
28. garada Duddhama-
29. lla Jinālaya [maṁ]

---

1. From the Impressions.

30. jīrṇōddhāraṇaṁ mā
31. ḍi [da] ṁd alliya Pa-
32. ṟeya gāmuṇḍaṁ

THIRD SIDE

33. Muppaḍayyanu [maṁ]
34. Punneraḍḍiyu ma
35. ṇoḍaṁbaḍisi biṭṭa
36. rāṭāṇa || sva = dattaṁ (ttāṁ)
37. pradattaṁ (ttāṁ) vā/yō
38. harētu (ta) vasundharā (ṁ*)
39. shashṭir varsha-saha-
40. srāṇi vishṭāyāṁ
41. jāyatē kṛumiḥ ||
42. sēna bōva [Jekka]
43. ṇamayyaṁ bara [ha][|| *]

II

This inscription is incised on the four sides of a stone pillar set up in a field near the village. The record is contained in 86 lines. The language and script belong to Kannada of the eleventh century A.D. In fact it is set up within two years after the previous record.

The record refers itself to the prosperous reign of the Chālukya monarch Śrīmat Trailōkyamalladēva. His subordinate mahā-sāmanta Kākatīya Poḷalarasar is said to have made a gift to the god Madhupēśvara installed by *pergaḍe* Madhuvapayya in the village Khaṇḍi Saṇagara, of twelve sites for residential purpose with the approval of the local *gāmuṇḍas*, one *rāṭaṇa*, twenty *mattars* of black land twenty *mattars* of *kesu-kāḷu* and with the approval of the *raḍḍis* of Bejavāṁke one *mattar* of wet land as *sarvābhyantara-siddhi* grant. The gift was made on the occasion of a solar eclipse that occurred on the new moon day of the Kārtika month in the year Vijaya equal Śaka 975. This date regularly correspond to 13th November 1053 A.D., when a solar eclipse occurred.

The following points are worth noting from this epigraph.

a) As in the case of the previous record of Bēta I, this is the only known record of Prōla I and this becomes the third of the Kākatīya records in order.

b) It is removed from the first record by a time gap of only less than two years. The former is dated equal to 25th December 1051, A.D. whereas the date of the present record corresponds to 13th November, 1053 A.D. These two dates help us in fixing the last year of Bēta I and the initial year of Prōla I with slight adjustment within the two dates. The conclusions made in this regard by the early writers as observed in the preceding context are now confirmed by specific mention of the years. However, the year of Sōmēśvara's Kāñchi expedition

in which the Kākatīya chief took part cannot be said with accuracy. After the sack of the Chālukya capital Kalyāṇa by the Chōḷa king Rājādhirāja in 1052 A.D., as a measure of retaliation Sōmēśvara conducted this campaign on Kāñchi and succeeded in seizing it with the able assistance of the Kākatīya generals and others. This event according to Śrī K.A. Nilakantha Sastry, took place some time in the first half of 1053 A.D. and we are not certain whether Bēta I was alive at that time. The attribute *Chōḷa - chamū - vārdhi-pramathana* mentioned in the Kazipet Dargah inscription [1] to his credit need not necessarily apply to this event. On more than one occasion earlier than this there were conflicts between the Chōḷas and Chālukyas and the above attribute might have been achieved by him during any such incident.

c) It is more probable that Prōla I who was young and energetic might have accompanied Sōmēśvara I in the said campaign on Kāñchi and won victory for his master. The phrase in the present record "*Śrīmat-Trailōkyamalla-vallabha-prasādāsādita-mahā-mahimāspada*" (lines 22-26) that is, who (Prōla) owing to the mercy of Trailōkya-malla-vallabha achieved greatness, lends support to the view that Prōla in the initial years of his political career alone had the occasion to please his master who bestowed on him perhaps some extra territory in addition to his hereditary region which virtually raised his political status. In this connection it is interesting to notice in the present record the phrase '*samadhigata-pañch-mahā-śabda*' (the obtainer of the five musical sounds signifying a rank of subordinate status) which does not appear in the preceding record of Bēta I. Further, it is stated in the same Kazipet Dargah inscription [2] that Prōla obtained a special charter in the form of a *śāsana* (inscription) from the king Trailōkyamalla bestowing territories in addition to his original fief. Perhaps this might have taken place at a later period. While narrating Prōla's victories, the said record does not mention the event of his expedition over Kāñchi and the mention of the same in the records of the Rēcharla chiefs of Pillalamaṟṟi [3] make us believe that Prōla I did not personally accompany the king to Kāñchi but it was only his general Rēcherla Bramma-*sēnāpati* who participated in the expedition and won the credit.

Prōla I according to the Bayyaram epigraph is credited with the tittle '*arigaja kēsari*' (lion to the elephant-like enemies). The record under review being set up in the initial years of his active career need not be searched for such titles and other later achievements.

About the place names mentioned in the record 'Khaṇḍi Saṇagara' must be the village Sanigaram itself or the particular locality of that village where the said temples of Madhupēśvara was set up. The actual meaning of 'khaṇḍi' is not known. Bejavāṁke (1.60) might be the present neighbouring village Bejjenki.

'Doṇayya' in the end might be the name of the scribe who incised the record.

1. *IAP. Wg.*, p. 31, *ll*-2-3.
2. *Ibid, ll.* 14-17.
3. *Corpus II* p. 119.

TEXT

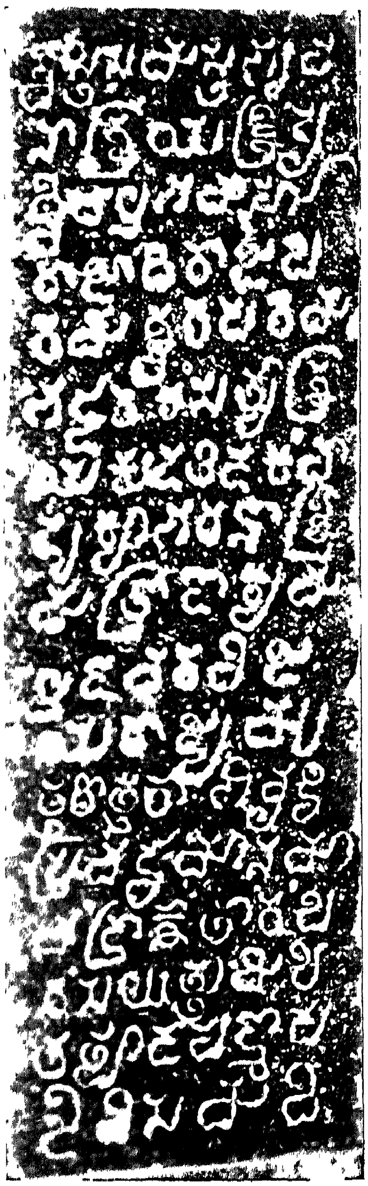
FIRST SIDE

1. Svasti[|| *] Samasta-bhuva-
2. n-āśraya Śrī Pṛi-
3. thvī-vallabha Mahā-
4. rājādhirāja pa-
5. ramēśvara parama
6. bhaṭṭārakaṁ Satyāśra-
7. ya-kuḷa-tiḷakaṁ Chā-
8. ḷuky-ābharaṇaṁ Śrī
9. mat Traiḷōkyama-
10. lladēvara vija-
11. ya-rājyam=u-
12. ttarōttar-ābhivṛiddhi
13. pravardhamānam ā-
14. chaṁdrārkkatāraṁba-
15. raṁ saluttumire
16. tatpāda-padm-ōpa
17. jīvi samadhi

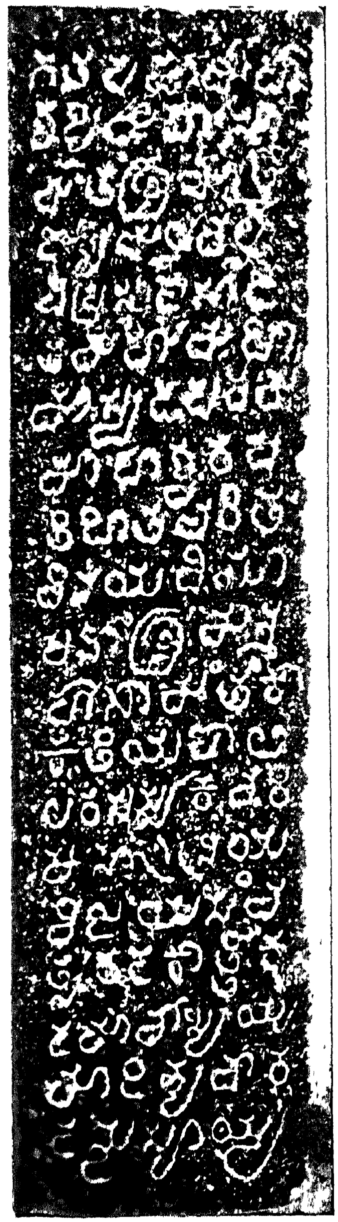
SECOND SIDE

18. gata-paṁcha-mahā
19. śabda mahā-sā
20. maṁtaṁ srīmat Trai-
21. lōkyamalla-valla
22. bha-prasād-āsādi-
23. ta mahāṁahi-
24. māspada parama
25. māhēśvara pa-
26. ti-hita-charitaṁ
27. vinaya-vibhū-
28. ṣaṇaṁ śrī man-ma-
29. hā-sāmaṁta Kā-

Sanigaram Epigraph of Prōla I

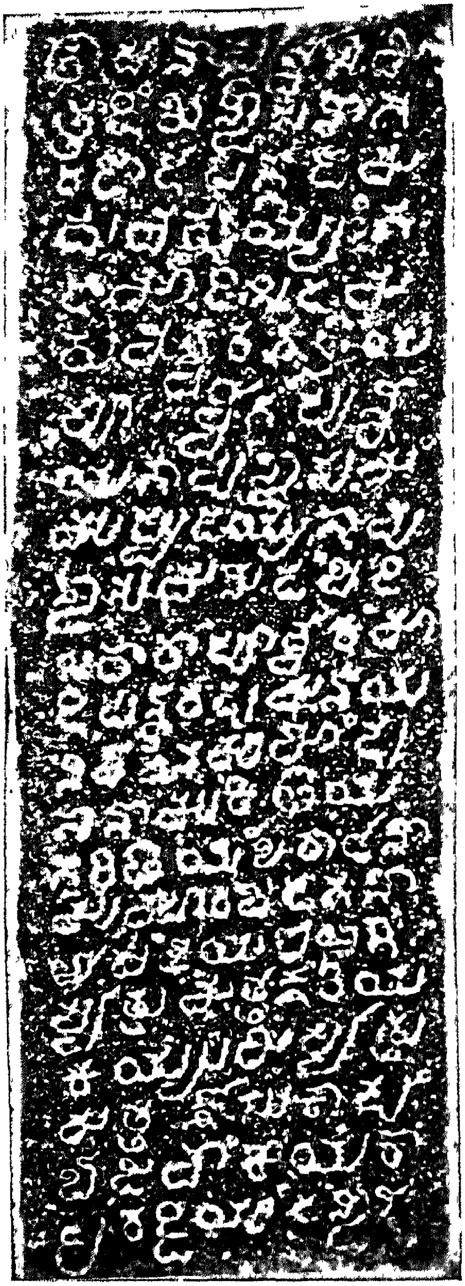


I Side

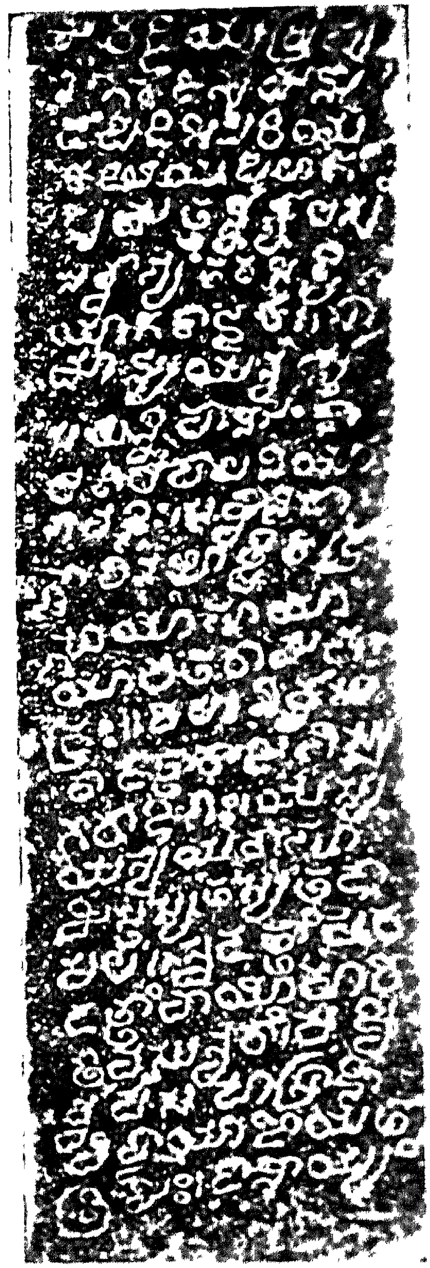


II Side

Sanigaram Epigraph of Prōla I



III SIDE



IV SIDE

30. katiya Poḷa-
31. larasar Saka-var-
32. rṣa 97[5] neya
33. Vijaya saṁva-
34. tsarada Kārttika-
35. Amāvāsyayu
36. Āditya vāra
37. dandu Sūryya-

THIRD SIDE

38. grahaṇa parva nimi-
39. ttadiṁ Khaṇḍi Saṇa-
40. garadoḷ perggaḍa Ma
41. dhuvappayaṁ ga-
42. ḷa māḍisida Ma
43. ru (dhu) pēśvarakka (lli) ya
44. pūvvega Punne-
45. ya-gāvuṇḍanumaṁ
46. Muppaḍayya-gāvu-
47. ṇḍanuman oḍaṁ baḍi-
48. si dhārāpūrvvakaṁ mā-
49. ḍi panneraḍu maneya
50. nivēsanamum oṁdu
51. gāṇamuṁ kiṟiya
52. gariṟi yaṁba rāṭaṇa
53. mum ūra-baḍagaṇa
54. [Rā] kuṁṭeya ayig-i-
55. rpparttur kkariya
56. keyyuṁ irppattu
57. mattar kkesu kāḍuṁ
58. Bejavāṁkeya Kā-
59. ṭe raḍḍiyuṁ Daṇḍe-

FOURTH SIDE

60. ma raḍḍiyuṁ prabhu
61. Nāgarājanuman ō-

62. ḍaṁbaḍisi piriya
63. keṟeya peṟago[ṁ]
64. du mattar nnīrnēlanuṁ
65. sarvvābhyaṁtara siddhi
66. yāge koṭṭar || Sā-
67. māny=ōyan=dharmma
68. sētur=nṛi (rnṛi) pāṇāṁ kā-
69. lē kālē pālanīyō
70. bhavadhhıḥ/sarvvān ētā-
71. n bhāvinaḥ=pārtthiv-ēṁdrā-
72 n bhūyō=bhūyō
73. yāchatē Rāmabha-
74. draḥ || bahubhir=vvasu-
75. dhā dattā rājabhis=Sa-
76. garādibhi[ḥ] || yasya
77. yasya yadā bhū-
78. mis=tasya tasya tadā
79. pa(pha) laṁ(m) || svadattāṁ para-
80. dattāṁ vā yō=harē-
81. ti (ta) vasundhrāṁ shaṣṭhi (ṣṭī)-
82. r=vvarṣha-sahasrāṇi
83. viṣṭāyāṁ jāyatē
84. krimiḥ | Doṇayyaṁ[|| *]

III

The stone pillar containing this record is erected before a ruined temple of Śiva outside the village near the hillock on which the Jain images are carved. The total number of lines in all is 74. The record refers itself to the prosperous reign of the Chālukya monarch Tribhuvanamalla and introduces his subordinate *Mahamaṇḍalēśvara*, Kākatīya Bētarasa, the lord of Anumakoṇḍāpura. Mention was made next of *Mahamaṇḍalēśvara* Jagaddēvarasa whose commander of the army *daṇḍanāyaka* Koṁḍamayya is stated to have made to the god Bhīmēśvara of Sanagara village included in Pulugunūru-70, a gift of twelve *mattars* of *karamba* land and a water pulley (*rāṭana*) free of all impediments (*sarva-bādhā-parihāra*). The gift is said to have been made on the occasion of the lunar eclipse that occurred on the full moon day of the month of Māgha in the year Vyaya and Ś. 1022.

The date given in the record is not verifiable because the Śaka year 1022 does not tally with the given cyclic year Vyaya and no lunar eclipse according to the ephemeris of S. K. Pillay, occurred on the said full moon day of the month of Māgha. Therefore the given Śaka year seems to be a mistake for 1028 which corresponds to Vyaya and in that year a lunar eclipse occurred on Thursday, the full-moon day of Māgha as stated in the record.

If the above correction is acceptable, the record for the fiirst time furnishes a very important date in the chronology of the early Kākatīyas. Till now scholars are of the opinion that Bēta II was alive only upto 1090 A.D. as indicated in the Kāzipet Dargah inscription of his son Tribhuvanamalla Durgarāja. Unfortunately the epigraph, is partly damaged and the dates are deduced only on the incomplete data furnished in the broken portions. The first of the two dates given in it mentions the cyclic year Pramōda and the Solar eclipse that occurred on the new moon day of the Kārttika month, the Śaka year being doubtful whether 1018 or 1012. However, the latter Śaka year tallies with Pramōda in which there occurred a solar eclipse on the new moon day of Kārttika. This day regularly corresponds to 24th November 1090 A.D. It refers to a gift made by Tribhuvanamalla Bēta (Bēta II) or his son Mahāmaṇḍalēśvara Tribhuvanamalla Durgganṛipati on that day. The second date mentioning Uttarāyaṇa - *saṁkrānti* of the year Bahudhānya is contained in the very first line of another side, the top of which is broken. This Bahudhānya corresponds to 1098 A.D. It is said that on this date the pillar containing the charter, stated to be the pillar of fame of the family (*nija - kula - kīrtti - stambha*) was set up. Owing to the incompleteness of the epigraph, it becomes uncertain whether the record actually belongs to Bēta II or his son Durga-*nṛipati.* It is equally uncertain whether the epigraph pertains to a fresh document or mere a copy of some former record. In these circumstances neither of the two dates given in the record helps us in deciding the last date of Bēta II or the initial year of his son Durga-*nṛipati.* It simply furnishes the information which is otherwise unknown, that is Bēta II had another son besides Prōla II, named Durga-*nṛipati* who also bears the title *Tribhuvanamalla* like himself (Bēta). In the light of the present Sanigaram epigraph the date of which can be equated to 1107 A.D., Bēta II's last year can be safely assigned to this date. Thus the gap of twenty years of uncertainty in the chronology of the early Kākatīyas is reduced to ten years from 1107 A.D. to 1117 A.D. the latter being the known initial year of Prōla II. During this period of ten years, how long Bēta II lived beyond 1107 A.D., how much earlier than 1117 A.D. Prōla II succeeded his father and whether Durga - *nṛipati* did ever rule for any time during this ten years period are the questions which need consideration.

It may be said in this connection that Durga according to the above cited Dargah inscription, seems to be Bēta's elder son than Prōla and it must be the reason how he acquired the title Tribhuvanamalla, adopted by his father after his overlord Chālukya Tribhuvanamalla Vikramāditya VI. Such titles in those days were borne by prince designates or the eldest sons of the chiefs with the permission of their masters. So Durga ought to have succeeded Bēta II, had it been a succession in normal course. But we see that Prōla II succeeded Bēta II. The reason must be that Durga might have died with little or no opportunity to succeed his father. An epigraph recently discovered in the village Koṭtapalli in Nalgonda district discloses an interesting point in this regard stating that Prōla was so kind that he would protect or forgive even his nephew (*bhrātṛivya* i.e., brother's son) when he (the latter) sought protection or asylum, (*bhrātṛivyam-apy=avati yaś=śaraṇaṁ gataṁ svam*). This is a clear indication that Prōla II had acquired the power by adopting some foul means and that too with his brother (*bhrātṛi*) and his son (*bhrātṛivya*). In other words Prōla II succeeded to power by means of usurpation. Further, the

same record praises Prōla with the epithet '*kulavardhana*' that is the founder of the family, besides the usual epithet '*Kāketta vaṁśa-tilaka*' (the face decorative mark of the Kākatīya *vaṁśa*). When there was an elder brother, it could not be possible for the youngers to become founders of the family of a ruling dynasty. In most of the records of the latter members of the family, the Kākatīya genealogy begins with Prōla II alone, because he started the main line of successors by overthrowing the legitimate successor Durga or his son. On the basis of this evidence, though scanty it would not be unreasonable to believe that Prōla succeeded to the throne of Anumakoṇḍa at the cost of the legitimate successor Durga or his son.

The epigraph under review throws light on another interesting point. The donor of the gift Koṇḍamayya was the *daṇḍanāyaka* or commander of the army of *Mahāmaṇḍalēśvara* Jagaddēvarasar. The usual way of mentioning subordinates in the inscriptions is in the order of their status and superiority. In the present case it can be noticed that mention of Jagaddēvarasar follows that of *Mahāmaṇḍalēśvara* Kākatīya Bētarasar, thereby denoting the inferiority in the status of the former to that of Bēta. About the identity of Jagaddēvarasa there is difference of opinion. According to Dr. N. Venkataramanaiah, Jagaddēva is identical with Jagaddēva, a Rāshṭrakūṭa chief son and successor of Mēḍarāja I of Polavasa. His name is known for the first time from his Medapalli epigraph[1] datable to A.D. 1112. It was set up by his minister Āchirāja *perggada* or Āditya - *mantri* to record a gift of land to the gods Āchēśvara and Vishṇudēva. Second time he finds a mention in the Govindapuram epigraph[2] of the date equal to A.D. 1123. It was set up by the minister of his son Guṇḍarāja to record gifts of lands by the said minister and several other devotees of the vaisya communtiy to Pārsvanātha Jinadēva. These chiefs of the Mēḍarāja's family were having their principality in the present Naraśampet taluk of the Warangal district, where the two above mentioned Medapalli and Govindapuram epigraphs have been found. Polavāsa and Manthena on the Godavari bank were also included in their province. Both these tracts probably connected by some forest range, were on the northern border of the Kākatīya principality and there is possibility to believe that Jagaddēva's *daṇḍanāyaka* made the present gift. But the only objection is about the difference in the two names Jagaddēva of the record under review and Jaggadēva of the other records in which that name with the same spelling occurs not less than eight times. Hence there is no room for mistaking Jaggadēva with Jagaddēva. On the other hand we know from records of the same period, that there was one Jagaddēva, a Paramāra prince governing the tract comprising Kollipāka and Lembulavāḍa regions as *mahāmaṇḍalēśvara* under the Chālukya monarch Tribhuvanamalla Vikramāditya VI. He had two inscriptions at Kolanupaka dated in C.V. 29 and C.V. 31 equal to 1104 A.D. and 1106 A.D. respectively and a third at Lembulavada which was dated Śaka 1031 corresponding to 1108 A.D.[3] This region was on the north-western border of the Kākatīya principality. Thus when a *mahāmaṇḍalēśvara* named Jagaddēva is found in the neighbouring province, there is no need to identify his namesake of the present record with Jaggadēva whose name is noticeable in unmistakable terms in more than one record. Further, the portions containing the *praśasti* in both the present record and the Lēmbulavāḍa epigraph can be found typically equal in several aspects.

1. *IAP. Wg.*, No. 21.
2. *Ibid.* No. 26.
3. *A.P. Arch. Series No. 3*, Ng. 45 and Kn. 5

Present record		Lēmbulavāḍa record	
line 21.	*Samasta praśast-ōpēta sa*	2.	... . *samasta preśastō-*
22.	*madhigata-paṁcha-mahā*	3.	*pēta samadhigata-paṁcha-m-*
23.	*śabdāḷaṁkārāḷaṁkritaṁ*	4.	*hā-śabdāḷaṁkārāḷaṁkṛita Śrīma*
24.	*Śrīman mahāmaṇḍalē*	5.	*nmahāmaṇḍalēsvaraṁ Po-*
25.	*śvaraṁ Jagaddēvarasar*	6.	*ravāra-kuḷatiḷakam śrimaj-Ja-*
	... ...	7.	*gaddēvarasaru* ... ... [1]

A comparison of these portions in the two records furnishes the clue that Jagaddēva of both the records is one and the same and he is none other than the Poravāra or Paramāra prince.

Now, how this Paramāra prince who was holding a dignified post of *mahāmaṇḍalēśvara* and enjoying paternal affection of the Chālukya king happened to hold a position inferior to that of Kākatīya Bēta is the intriguing question which needs consideration. Bēta II himself obtained through his minister the region of Sabbi-one thousand from the king Tribhuvanamalla. The village Sanigaram the find spot of the present set of epigraphs is situated in the Sabbi-nāḍu. Paramāra Jagaddēva in the early part of the twelfth century was holding the provinces of Koḷḷipāka-seven thousand and Lēmbulavāḍa on either side of Sanigaram, the secondary capital of the early Kākatīyas. It might be either on friendly terms that Jagaddēva's general Koṇḍamayya visited Sanigaram which was situated in Bēta's province of Sabbināḍu and made the gift. Or it might be also possible that Bēta lost this part of Sabbināḍu to Jagaddēva on a former occasion and got it back through negotiations and the interference of the king Tribhuvanamalla. The statement of the Padmākshi temple inscription of Prōla II lends support to this latter view. Accordingly, Bēta through the good offices of his minister and general Vaija-*daṇḍādhinātha* could influence the Chālukya-*chakrin*, that is Tribhuvanamalla Vikramāditya VI and obtain Sabbi- *sāyira*.[2] All this leads us to the conclusion that the region Sabbi-one thousand which was bestowed on them by the Chālukya monarch Trilōkamalla as noticed in the former two records, was once probably lost to Jagaddēva, the Governor of the bordering province and thus arose the need for Bēta II to visit the king through the good offices of his minister Vaija in order to regain the portion from Jagaddēva. The matter otherwise could not have been settled particularly when the other party happens to be a favourite of the king. Finally Jagaddēva though unwillingly had to surrender Sabbi-*nāḍu* in favour of Kākati Bēta. Perhaps this must be the reason for enmity between the Kākatiyas and Jagaddēva which made the latter march against the former and lay siege to the town of Anumakoṇḍa on a later occasion. According to the Thousand Pillar temple inscription of Rudra, making Jagaddēva's attempt futile by repulsing him was one of the victories of Prōla II. The present inscription thus indirectly furnishes the clue for identifying Jagaddēva of the Thousand Pillar Temple inscription with Paramāra Jagaddēva of Koḷḷipāka and Lembulavāḍa records. Early writers like J.F. Fleet and others for want of evidence had identified him with the prince of that name, the Santara chief of Paṭṭi-Pombachchapura who was also a feudatory of Vikramāditya VI and also of his grandson Jagadēkamalla II.[3] Now, in the light of the present record we can say that in the early days of Prōla II, there developed

1. *IAP. Kn.*, p. 55.
2. *EI.* IX. p. 266.
3. *Ind. Ant.* XI,p. 11 and *EI.*IX, p. 261.

some enmity, between the Kākatīyas and Paramāra Jagaddēva on account of their border adjustments made by the king. When this cold war broke out as a direct attack by Jagaddēva on the Kākatīya capital Anumakoṇḍa connot be precisely said. It is already observed that Prōla's accession to power was not a peaceful routine affair, but it followed some kind of quarrel with his elder brother Tribhuvanamalla Durgarāja and his son. Jagaddēva who was waiting for an opportunity might have intervened in the internecine war raging at Anumakoṇḍa. Somehow Prōla came out successful in this conflict and forced Jagaddēva and his followers to raise the siege of Anumakoṇḍa[1].

Bēta II is generally noticed in many of the Kākatīya records of his successors with his title Tribhuvanamalla acquired from his master Tribhuvanamalla Vikramāditya VI, but here he is not represented by that tittle.

Among the place names, Pulgunūru seventy might be the division comprising Seventy revenue units with the headquarters at the present Pullūru in the Siddipet taluk of Medak district

The engraver's name Dāmarasayya is mentioned in the end of the record.

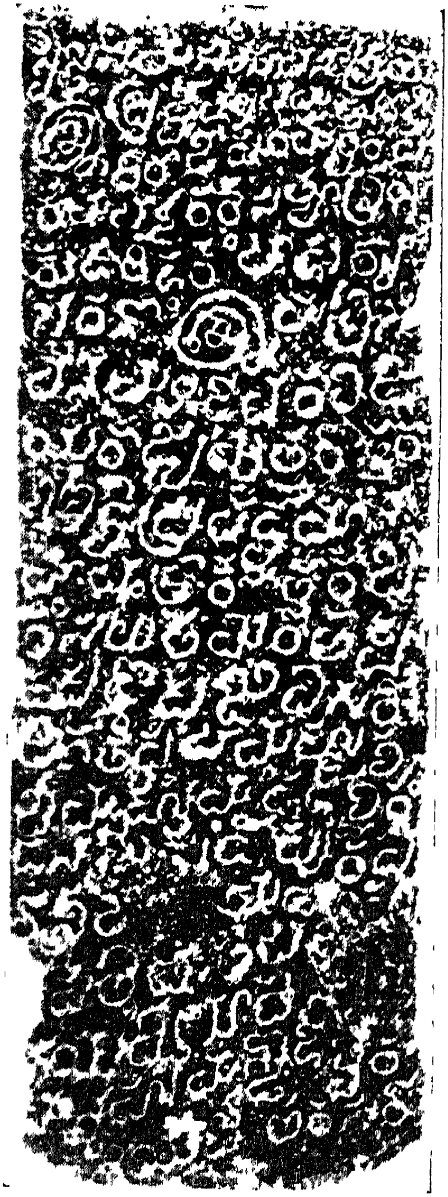
TEXT[2]

FIRST SIDE

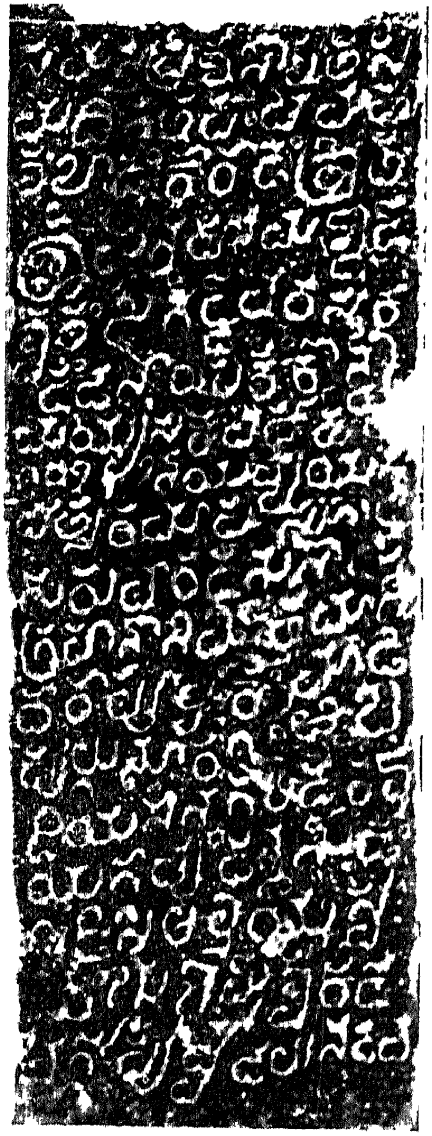
1. Svasti [|| *] samasta-bhuvanāśraya
2. Śrī pṛithvīvallabha mahārājā-
3. dhirāja paramēśvaraṁ pa-
4. rama-bhaṭṭārakaṁ Satyāśraya
5. kuḷatiḷakaṁ Chāḷukyā-
6. bharaṇaṁ Śri ma(t)*Tribhu-
7. vanamalladēvara vija-
8. yarājyam uttar-ōttarā
9. bhivṛiddhi-pravarddhamāna m-
10. āchandrārka-tāraṁba-
11. raṁ saluttamire tat-pā-
12. da-padm-ōpajīvi sama-
13. dhi gata-paṁcha-mahāśa-
14. bda mahāmaṁḍalēśvaraṁ[3]
15. nA[mma] kuṁḍā-pura-va-

1. *JAHRS.* XXXVI, Part I, p. 15.
2. From the impressions.
3. *ṁ* is redundant.

Sanigaram Epigraph of Bēta II

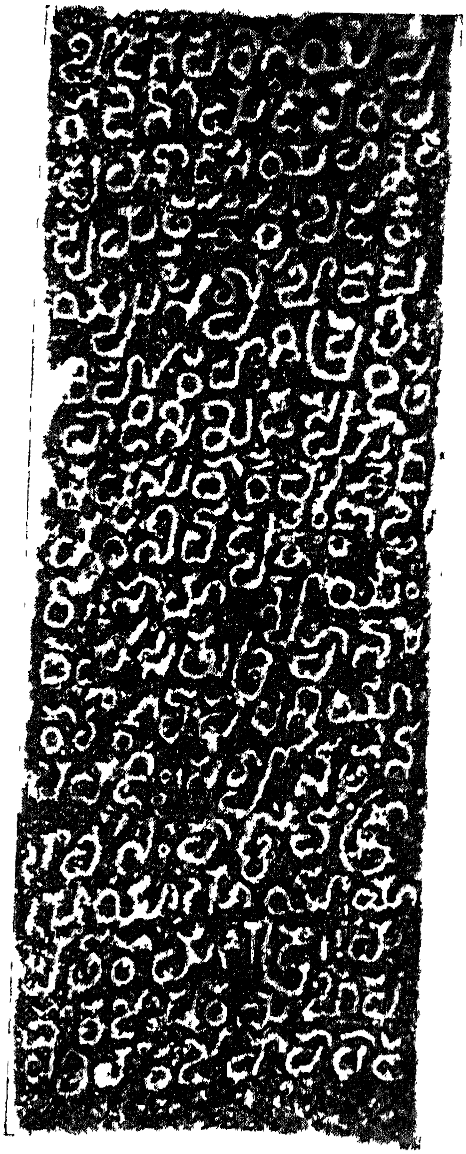


I SIDE



II SIDE

Sanigaram Epigraph of Bēta II



III Side



IV Side

16. rēśvara [- -] ma [māhē]
17. [- - -] pati-hita-chari[- -]
18. [- -] ya-vibhūshaṇaṁ [śrī]
19. man mahā-maṇḍalēśvaraṁ
20. Kākatiya Bētarasar-

SECOND SIDE

21. samasta praśast-ōpēta sa-
22. madhigata-paṁcha-mahā
23. śabdāḷaṁkārāḷaṁ kṛita
24. śrī man mahā-maṇḍalē—
25. śvaraṁ Jagaddēvarasara-
26. ḍaṁḍanāyakaṁ Koṇḍa-
27. mayyaṁ śakavarshada
28. 1022 neya Vyaya saṁ—
29. vatsara Māgha śu (15)
30. Guruvāradandu Sōma-
31. grahaṇa nimittam āgi
32. dhārā-pūrvakaṁ māḍi
33. Pulgunūra (70) ṟa ba
34. ḷeya Sanagarada Kale
35. ya- gāvuṁḍanman oḍaṁ
36. baḍisi alliya Sva-
37. yaṁbhu bhīmēśvara dē-
38. vargge pūrvvadalu naḍava

THIRD SIDE

39. bādena parige yaṁba
40. rāṭṇamaṁ dēvara pa-
41. ḍuvaṇa desaya hannera-
42. ḍu mattar kkaraṁbada ke-
43. yyuṁ sarvva bādhā pa
44. rihāravāgi prati-

45. pāḷi.i khaṁḍa-sphaṭita
46. nava-sudhā karmmakkam dē-
47. vara nivēdyakkaṁ koṭṭa-
48. r || Sāmāny=ōyaṁ
49. dharmma-sētur=nri (nṛi) pāṇāṁ
50. kālē kālē pālanīyō-
51. bhavadbhiḥ | sarvvān ētān
52. bhāvinaḥ=pārtthi | vēṁdrāṁ (n)
53. bhūyō=bhūyō=yā-
54. chatē Rāmabhadra (ḥ*) || Ma-
55. dvaṁsajāḥ=paramhī-pa
56. ti-vaṁśajā=vā Pāpād=a-

FOURTH SIDE

57. pēta-maṇasō=bhuvi
58. bhāvi-bhūpā=yē pā-
59. layanti mama dharmma
60. mi [ma] ṁ samastaṁ tēshāṁ
61. mayā virachit=ōṁja-
62. ḷir=ēsha mūrdhdni || Bahū-
63. bhir=vvasudhā dattā rā-
64. jabhis=Sagarādibhiḥ ya-
65. sya yasya yadā bhū-
66. mi[s=]tsya tsya ta
67. dā phalaṁ(m) || svadattāṁ pa-
68. ra-dattāṁ vā yō=harē
69. tu(ta)vasundharā(ṁ*) | ṣaṣṭi-
70. r-vvarsha-sahasrāṇi
71. viṣṭāyāṁ jāyatē
72. krimiḥ [|| *] Dāmarasa-
73. na barahaḷ || *]maṁgaḷa ma-
74. hā srī srī srī [|| *]

IV

The stone pillar bearing this record is unearthed near a field on the same side where the hillock with the Jain images, referred to above is situated. The record was incised on the four sides of the stone, the total number of lines being 69.

Though the language is Kannaḍa of the twelfth century, A.D. local influence of Telugu is conspicuously noticeable; for instance words '*Sabbi-sahasramu*' (1.26), *kuṟuvarāju* (11.27, 28) with Telugu endings may be attributed to the fact that the donor Rēpola Kuṟuvarāju happened to be a Telugu feudatory of Kākatīya Prōla II. As regards palaeography the following points may be noted. *Anusvāra* is generally represented by mere dot on the right top of the primary letter instead of in the form of a circle 'o' which was already in vogue by that time in Kannada as well as Telugu inscriptions. The letter *va* is written in its cursive shape (ll. 11, 30, 38, 48, 50) besides the usual form. Similarly *ma* is written in two forms.

The record begins with the usual reference to the prosperous reign of the Chālukya monarch Bhūlōkmalladēva and then mentions the Kākatīya chief Poḷalarasar who bears the attributes *Mahāmaṁḍalēśvara*, *parama-māhēśvara* and *pati-hita-charita*. His subordinate chief Śrīmat Rēpola Kuṟuvarāja the *savadora* of Sabbi *sahasramu* is said to have made a gift of one *rāṭaṇa*, and five *mattars* of land in *Bammana-pariya* (a locality), eight *mattars* in Bejavāṁka, an oil mill for the offerings and a lamp to the god Kommēśvara of Khaṁḍi-Sanagara. The gift is also intended for feeding and clothing of the ascetics. It was handed over to the ascetic of the temple Lōkābharaṇa-*Paṇḍita* after laving his feet.

The occasion for the gift is stated to be the solar eclipse that occurred on Sunday the new moon day of the month of Āśvayuja in the year Kīlaka corresponding to Śaka year 1050. According to Swami Kannu Pillai's ephemeris, though the cyclic year Kīlaka corresponds to Ś. 1050, there was no solar eclipse as told in the record on the Amāvāsya of Āśvayuja month, and nor that day was Ādityavāra or Sunday, either in the Nija-Āśvayuja or Adhika-Āśvayuja that occurred in that year.[1]

Prōla mentioned in the record must be Prōla II, because Prōla I was not contemporaneous with the Chālukya king Bhūlōkamalla Sōmēśvara III who ruled between 1127 A.D. and 1138 A.D. Further, Rēpola Kuṟuvarāja, the donor of this record appears again in the following record of the reign of Chālukya Jagadēkamalla, and as such Prōla of that record and the present record must be one and the same, that is Prōla II. From his Padmākshi temple inscription of the date equal to 1117 A.D. and this and the following inscription of Sanigaram A.D. 11[28] and 1149 A.D. respectively it is clear that Prōla II was a loyal subordinate of Vikramāditya VI, Sōmēsvara III and Jagadēkamalla II.

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1. But another epigraph found near the village Anamala in the Nallagonda district and dated in the same Śaka 1050 and Kīlaka also mentions a solar eclipse. Hence there is a possibility that a solar eclipse of small magnitude might have occurred on this day which probably was missed in the calculations of S. K. Pillai.

Of the localities mentioned in the record Khaṁḍi Sanagara might be a part of the town Sanigaram. The actual meaning of *khaṁḍi* is not intelligible. Bejavaṁka is indentifiable with the present Bejjaṁke village near Sanigaram.

TEXT[1]

FIRST SIDE

1. Svasti [‖ *] Samasta bhu-
2. van = āśraya-Śrī
3. pṛithvī vallabha ma-
4. hārājādhirāja
5. paramēsvara pa-
6. rama bhaṭṭāraka
7. Satyāśraya-kuḷa
8. tilaka [ṁ]
9. Chālukyābharaṇa Śrī
10. matu Bhūlōkama-
11. lladēva- vijaya-rājya-
12. m uttarōttar-ābhivṛiddhi
13. pravardhamānam ā-
14. chaṁdr-ārkka-tāraṁ sa-
15. luttumire tatpā-
16. da padm-ōpajīvi-
17. ta-samadhigata-paṁcha-

SECOND SIDE

18. mahā-śabda-mahā-ma [ṁ]-
19. ḍaḷēśvaran Anmakuṁḍā-pu-
20. ravarēsvaraṁ parama - mā -
21. hēśvaraṁ patihita - chari -
22. taṁ vinaya - vibhūshaṇaṁ
23. Śrī man - māhā - maṇḍalēśva
24. raṁ Kākatīya Poḷalara -

1. From the impressions.

25. sa tatpāda - padm - ōpajīvita
26. śrīmat Sabbi - sahaśramu
27. savadora Rēpola Kuṟu -
28. varāju Śakavashaṁbu -
29. lu 1050 yagu Kīlaka saṁ -
30. vatsarada Āsvayuja A -
31. māvāsya sūryya - graha -
32. ṇa Ādityavāra Veti -
33. pāta - parvva - nimittadiṁ
34. Khaṁḍi Sanagarada Ko -
35. mmēsvara dēvarggaṁ Lō -

THIRD SIDE

36. kābhāraṇa paṁḍi -
37. ta dēvargaṁ dīpa
38. nivēdyakkaṁ tapō -
39. dhanar - āhāra - ka -
40. ppaḍa - dānakkaṁ Ba -
41. mmana pariya yeṁ
42. ba rātṇāda bhāga a
43. lli mūḍaṇa [hatti]
44. matta [—] rkaṁ Beje -
45. vāṁkeya baddeya
46. mūḍaṇa kariya
47. matta [8] rkaṁ yoṁdu gā -
48. ṇava rātṇāda eṁṭu e -
49. ṭu kolaga battavaṁ kā -
50. lu garchi dā (dhā) rāpūrvvaka
51. māḍi koṭṭaru [|| *]
52. Sāmāny=ōyaṁ dharmma
53. sētu (r) nri (nṛi) pāṇāṁ kālē kālē
54. pālanīyō=bhavadbhiḥ [| *] sarvvā -
55. nyē (nē) tān bhāvinaḥ pārtthivēṁ -

56. drān bhūyō bhūyō yā -
57. chate Rāmabhadra [ḥ || *] bahū -
58. bhir vvasudhā dattā rājabhis Sa -
59. garādıbhiḥ [| *] yasya yasya e - (ya -)
60. dā bhūmi [s*] tasya tasya tadā phalaṁ[|| *]
61. Kōṭi paya [ḥ] kavule pannir kkō -
62. ṭı tapōdhanara vēda - dvijara panni
63. kkōṭiyane kōṭetīrtthadi kō -
64. ṭi mahādina dolaḷıda ni -
65. ntida naḷida || Svadattāṁ parada
66. ttām vā [y*] ō=harētu (ta) va -
67. suṁdharā [m*] sa (sha) shṭir-vvarsha-saha-
68. śrā (srā) ṇi mi (vi) ṣṭāyāṁ
69. jāyatē krimi [ḥ || *]

V

The stone pillar containing this record on its four sides is now set up before the Śivamandiram, a small tin shed with a Śiva-*liṅga* installed in it. The total number of lines on all its four sides is 105. The writing and preservation as in the previous cases are in good condition. Excepting some portion in the end including the usual imprecatory part which is in Sanskrit the major part of the record is in Kannada prose. A seemingly Sanskrit verse in lines 67-73 with the Telugu case-endings resembles the metre *Vasantatilakā.*

The record refers itself to the prosperous reign of the Chāḷukya king Śrimaj—Jagadēkamalla-dēva and introduces his subordinate, (*pādapadmōpajīvin*) *mahāmaṇḍalēśvara* Kākatīya Prōḷarasar the lord of the town of Anmakuṁḍa-*puravara.* Then follows the mention of a feudatory of the latter, named Rēpola Kuṟuvarasar who is designated as the *savadora* of Sabbi-*sahasramu* (Sabbi-one thousand). His *daṇḍanāyaka* or general *mahāsāmantādhipati* Śri Maṇḍaparasar of Ātrēya *gōtra* is said to have made a gift for the daily offerings and perpetual lamp to the god Pārthēśvaradēva and for the feeding and clothing of the ascetics. The gift consits of one *rāṭaṇa*, one *mattar* of wet land, (some) *mattars* of *kisu-kāḍu,* the total land being the *mattars* (ten). It was handed over to the ascetic Chandrābharaṇa-*Paṇḍita* after laving his feet on the auspicious occasion of the lunar eclipse, *vyatipāta* and Vishu-*saṁkrānti* that occurred on Thursday the fifteenth day of the bright half of the Chaitra month in the (cyclic) year Śukla corresponding to the Śaka year 1071.

Then follows a verse betraying the *Vasantatilaka* metre in Sanskrit but with Telugu case-endings it eulogizes the donor Maṇḍaparasa of Ātrēya-*gōtra* and Gōkarṇa-*vaṁśa*. (ll. 67-73). The record ends with the imprecatory verses and the mention of the scribe (name not clear) son of Koṇḍōja.

The importance of the record is in its date Ś 1071, Śukla Chaitra śu. 15, Thursday when there occurred a lunar eclipse. This date according to L.D.S.K. Pillai's Indian Ephemeris corresponds to 25th March 1149 A.D. the week day being Friday, but not Thursday as stated in the record. As the Vishu-*saṁkrānti* is also mentioned in the record to have occurred on Thursday and as the gift being intended for the combined occurrence, the drafting of the record might have taken place on Thursday itself. Thus another mile stone in the chronology of the early Kākatīyas we find in this Sanigaram epigraph. That Prōla II was alive till 1149 A.D. and that he was a loyal subordinate of the Chālukya king Jagadēkamalla II are the two important points furnished in this inscription which can be considered as the last record of Prōla II or even to be the last of the subordinate Kākatīya chiefs. Between 1149 A.D. and 1163 A.D. the date of the Thousand Pillar Temple inscription of Rudra we notice only one Kākatīya record and that is in the Bhīmēśvara temple at Dakshārāmam.[1] It is dated Ś. 1080 along with the thirteenth regnal year of the Chālukya-Chōla king Rājarāja II. Although it refers to the Kākatīya king Rudra it is not clear in representing his status either as an independent ruler or a subordinate chief. It is opined by historians that the mention of Rājarāja's regnal year along with the Śaka year is mere a local convention and no special significance can be attached to it. Leaving this indecisive bit of information we have absolutely nothing to bridge the gap of nearly fourteen years duration between the date of the present Sanigaram record of Prōla II and the date of the Thousand pillar temple inscription of his son Rudra which can be decidedly represents his sovereign position.

While discussing the possible identity of Prōla II's enemy Chālukya Tailapa with the Chālukya king Taila III, the editor of the Anumakoṇḍa inscription expressed his doubt that Prōla II could not be assumed with certainty to have had such a pretty long reign from about 1117 A.D. to 1151 A.D.[2] The present record dispells that doubt and makes it certain that Prōla was alive till 1149 A.D. Of course, on a different ground the said identity of Taila III as Prola's enemy is to be discorded which is discussed elsewhere[3].

From all the five Sanigaram epigraphs the following conclusions can be deduced.

1. The four early members of the Kākatīya chiefs namely Bēta I, Prōla I, Bēta II and Prōla II are individually represented by their own records.
2. The earliest known Kākatīya record after their settling in the Telugu country is that of Bēta I dated Ś. 973 or 1051 A.D.
3. The last year of Bēta I and the first regnal year of Prōla I are respectively Ś. 973 (1051 A.D.) and Ś. 975 (1053 A.D.)

1. *SII.* IV, No. 1107.
2. *EI.* IX, p. 260.
3. *JAHRS.* XXXV - 1 - pp. 1-15

4. The last regnal year of Bēta II is to be shifted from 1098 A.D. to 1107 A.D.

5. Śanigaram which was included in Sabbi-*nāḍu* one thousand, though not their capital town seems to be their early stronghold, for more than a century. There are indications that they once lost and regained it during the reign of Vikramāditya VI.

6. Till 1149 A.D. the last known date of Prōla II, the Kākatīyas remained as loyal subordinates of the Chāḷukya kings.

7. Jagaddēva whom Prōla II is said to have repulsed from Anumakoṇḍa can be possibly identified with Paramāra Jagaddēva of the Koḷḷipāka inscriptions.

8. Leaving Bēta I, other three chiefs are mentioned in these records as *parama-māhēśvaras*, thereby suggesting that besides their attachment to Jainism they were the followers of Śaivism.

TEXT[1]

FIRST SIDE

1. Svasti [|| *] Samasta-bhuva-
2. n-āśraya Śrī
3. pṛithvī vallabha mahā-
4. rājādhirāja param-ē-
5. śvara parama-bhaṭṭārakaṁ
6. Satyāśraya - kula-
7. tilakaṁ Chālukyābhara-
8. ṇaṁ Śrīmaj-Jaganē (dē) ka ma-
9. lladēva vijaya
10. rājyam uttarōttarā-
11. bhivṛiddhi pravarddhamā-
12. nam āchaṁdrārkka-tā-
13. raṁ saluttumire ta-
14. t-pāda-padm-ōpajīvi-
15. ta samadhigata-
16. paṁcha - mahā - śabda - ma-
17. hā maṁḍalēśvaran A-
18. nmakuṁḍā - puravarēśva-
19. raṁ parama-māhēśva-
20. raṁ patihita-chari-

1. From the impressions.

21. taṁ vinaya-vibhūshaṇaṁ
22. srī man-mahā maṁḍa-
23. ḷēśvaraṁ Kākatiya-

SECOND SIDE :

24. Pōḷalarasaraṁ tat-pāda-
25. padm-ōpajīvita sama-
26. stōpēta samadhigata-
27. paṁcha-mahāśabda ma-
28. hā-sāmaṁtaṁ vijaya-
29. lakshmīkāṁtaṁ kāminī-kāma
30. dēvam aṟēvugekāva nā-
31. mādi samasta-praśasti-sahi
32. taṁ śrīmatu Sabbi - saha-
33. śraṁu Savadora Rēpola
34. Kuṟuvarasara tatpāda
35. padmōpajīvita sama-
36. stōpēta samadhigata-paṁcha
37. mahā-śabda mahā-sāmaṁ-
38. tādhipati mahā-prachaṁ-
39. ḍa-daṁḍanāyakaṁ vastu-gu-
40. ṇa-vastunāyakaṁ Kamma-
41. kul-ābharaṇaṁ yāśrita-Ja-
42. na-pōshaṇaṁ sujana-pavi-
43. traṁ yĀtrēya-gōtraṁ śri
44. mad-daṁḍa-nāyakaṁ Maṁḍa-
45. parasaru śrī Pārtthēśvara
46. dēvarige nitya-nivēdya
47. kkaṁ naṁdādivigaṁ ta-
48. pōdhanar=āhāra-ka-

THIRD SIDE :

49. ppaḍa-dānakkaṁ Śakava-
50. rsha 1071 neya
51. Śukla saṁvatsarada Chai-

52. trasuddha [15] yu Gu-
53. ruvāraṁ Vishu-saṁkrāṁ-
54. ti Vyatipāta Sōma-
55. grahaṇādhi pū [rva]
56. kanū yeṁba rāṭaṇaṁ
57. toṟeya mūḍaṇada
58. nīrunēla mattaruṁ ki-
59. sukāḍada mattaruṁpa-
60. ttuma nikarada matta-
61. ru pattumaṁ rāṭanada-
62. [lu] panneraḍu kolga batta
63. [mu] gāṇamumaṁ Chaṁ-
64. drābharaṇa paṁḍitadēva-
65. ra kālu garchhi dhārā-pū-
66. rvvakaṁ māḍi koṭṭaru ||
67. Gōkarṇna-vaṁśa-nri (nṛi) pa-
68. bhūshaṇa-sīta-gōmā-
69. n dhāma trilōka-bhaya-saṁ-
70. sṭhita sapra [māṅyā][1] Bhāgīrathī-
71. ja [ṭa]*-vijūṭa-śaraṇya-dēva
72. yĀtrēya-gōtra-niddhi-va-
73. rddhanu Maṁḍapāryyun ||[2]
74. Sāmānyōyaṁ dharmma-
75. sētu [r*] nri (nṛi) pāṇāṁ kā-
76. lē kālē pālanīyō [bha-]

FOURTH SIDE :

77. vadbhis=sarvvān (nē) tān bhāvina[-]
78. pārtthivēṁdrān bhūyō=
79. bhūyō=yāchatē Rā-
80. machaṁdra [ḥ*] || Bahubhir=vvasu-

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1. This may read as *sapramānyō* ..
2. This verse in Sanskrit and Telugu seems to be in *Vasantatilaka* metre.

81. dhā dattā rājabhis=Śagarādi-
82. bḥiḥ [|*] yasya yasya yadā bhū-
83. mi tta (sta) sya tasya tadā phalaṁ||
84. Kapālaṁ nā [bhidā] nēna svamāṁ-
85. saṁ surayā saha Iṁdraṁ pṛi-
86. chhati chāṁḍālaḥ kim amēdhya-
87. m ataḥ=paraḥ (m)|| dē [va]-brāhma-
88. ṇa-vittaṁ vā yō harēti (ta) manī
89. shiṇa [ḥ=] [Pādapāṁśu] gataḥ=kalpa-
90. kōṭidurggati-saṁsthitē (ḥ)|| Kōtī-pa-
91. ya [ḥ*] kaule pannirkōṭi-tapō
92. dhanara vēda-dvija [ra] ṁ kō [ṭa (i)] kōṭi
93. yēna kōṭi tīrtthadi kōṭi
94. mahādina doḷaḷida niṁti
95. danaḷeda || Svadattāṁ paradattāṁ vā
96. yō=harati (rēta) vasuṁdharāṁ [|*] shaṣṭi-
97. r=vvarsha-sahaśrāṇi mi (vi) ṣṭāyāṁ
98. jāyatē krimi (ḥ) || Chitta peḷeti
99. dharmma manettānuṁ kiḍi [pe]
100. meṁdubage [daṁ] dunarasutti-
101. da kuṭuṁba sahitaṁ ya [nti]?
102. nna deraoravakke ghaḷa
103. ghaḷa niḷedharu- ||
104. Koṁḍōjana magane sū [- -]
105. Pōja [- -] [|| *]

10. GUNDLAPALLI EPIGRAPH OF THE TIME OF CHĀLUKYA VIKRAMĀDITYA VI

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The subjoined inscription is engraved on a slab which is broken into two pieces lying near a ruined Śiva temple on the left bank of the river Kṛishṇa near Gundlapalli, Huzurnagar taluk, Nalgonda district. The village is very near to the temple of Sri Lakshminarasimhaswamy at Mattapalli, a pilgrim centre on the same bank of the river Kṛishṇa.

The inscription is in 19 lines and the first 5 lines contain the Western Chālukya *praśasti* in Telugu and the last 4 lines contain the imprecatory verse in Sanskrit. The rest is in Telugu. The inscription is in good condition.

Regarding the orthography, the consonants after the *rēpha* are generally duplicated, e.g. line-4 *pravarddhamāna*, and in the same line *'chandrārkka'*. In line 5 in the word *mahāsāmanta* the *'anunāsika'* letter *'n'* is used before the letter *'ta'* i.e., Sāmanta. The letter *'ma'* is written in two forms, one in the usual way and the other in cursive form. The latter form of the letter becomes the basis for the later *'anusvāra'* 'o'.

Although the language of the inscription is Telugu, the *praśasti* of the Chālukya king is in Kannaḍa endings. The inscription mentions Tribhuvanamalladēva, i.e., Chālukya Vikramāditya VI and the brief contents of the inscription are as follows.

Referring itself to Chalukya king Tribhuvanamalla it records two separate gifts to the god. The first record states that certain Mahasāmanta of the king named Pōtaya in the Śaka year 1045 corresponding to Śōbhakṛit, made a gift of land of a sowing capacity of two *puṭṭis* of *āḍlu*, near Jakkavaya fields, for the worship and offerings to the god Mallikārjunadēva installed at the place called Suvayya Kumchamu kālu.

The second part states that in the Chālukya Vikrama year 48 corresponding to Śōbhakṛt, on the occasion of a lunar eclipse occurred on the fifteenth day of Māgha month, certain Bollamarāju, the *Sunkaverggaḍu* of Koṇḍapallināḍu and Duddabhaṭṭu, the *pēru-Sunkavergaḍa,* made a gift of two *rūkas* per month for maintaining a *nandādivi* (perpetual lamp) to the God.

According to Indian Ephemeris the cyclic year Śōbhakṛit corresponding to Śaka 1045 tallies with A.D. 1124. The lunar eclipse mentioned in the second grant occurred on the first day of February, the week day being Friday.

Mahāsāmanta Pōtaya mentioned in the first grant is not known otherwise. It is evident that the region on the left bank of the river Kṛishṇa in the present Huzurnagar taluk of Nalgonda district was included in those days in Koṇḍapalli nāḍu. According to the Huzurnagar *and Burugugadda *epigraphs

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this Koṇḍapallināḍu was governed by the Chālukya general Gōvinda *daṇḍa-nāyaka* the nephew (sister's son) of the famous Anantapāla-*daṇḍa-nāyaka*.

The second record is interesting in the fact that it states two important officers, one, *vaḍḍarāvula-suṁka-veggaḍa*, and *Pēru-suṁka-veggaḍa*. The exact meaning of *vaḍḍarāvula-suṁka* is not clearly understood. It is believed that the taxes levied on the merchandise in general are called *vaḍḍarāvula* taxes. But scholars differ in this regard.

The second officer namely *pēru-suṁka-veggaḍa* is an official designation of the Chālukyan period which is not known till now. From this we understand that when a child is born, and named on the 11th day or so, according to the Hindu custom, they used to levy a tax on the parents. To collect such taxes, a separate officer is entrusted in the administration of the Chālukyas.

It is also interesting to note in this connection that this particular officer is a brāhmin as known from his name Duḍḍabhaṭṭa, most probably the head priest of the region. To facilitate the work, probably the influential priest is entrusted with the collection of this tax since he goes to perform such functions.

TEXT[1]

1. Svasti[|| *]Samasta-bhuvan-āśraya Śrīpṛithvīvallabha Mahārājādhirāja
2. paramēsvaraṁ paramabhaṭṭārakaṁ Satyāśrayakulatilakaṁ Chāluky-ā-
3. bharaṇaṁ Śrīmat-Tribhuvanamalladēvara Vijayarājyam=uttar-ōttar-
4. ābhivṛiddhi-pravarddhamānam-āchandrārkka tāramai-pravarttiṁchuchuṇḍa
5. Svasti [|| *] Samadhigata-paṁcha-mahāśabda-mahāsāmanta-padavī-vīrājamā-
6. nulaina-Śrīmanmahāsāmanta-Pōtaya Śakavarshamulu 1045 agu
7. Śōbhakṛit-saṁvatsara-srāhi [| *]Guṇḍama Sūraya guṁchamukālu
8. kaḍaṁ bratishṭha cēsina Mallikārjunadēvaraku havirbali-yarchana-
9. laku reṁḍu vuṭlāḍlā paṭṭu Jakkavāya polamunan āchandrārkka-
10. sthāigan icchē[| *] Maṁgalamahā Śrī Śrī[|| *] Sva dattāṁ para-dattāṁ vā
11. yō=harēta vasundharāṁ | ṣashṭir=vvarsha-sahasrāṇi vishṭāyāṁ jāyatē krimi[ḥ*]
12. Śrī-mac Chālukya Vikramakālamu 48 agu Śōbhakṛit-saṁvatsara Mā-
13. gha śuddha paṁchādaśi sōmagrahaṇa nimittānaṁ Goṇḍapalli-
14. nāṁṭi vaḍḍarāvula-suṁkya-veggaḍa Bollamarājunuṁ bēru-suṁkya-
15. veggaḍa Duḍḍabhaṭṭunun Idēvaraku nandādīviyalu reṁṭiki ne-
16. laku reṁḍu rūkal icchiri[|| *] Sunkamu vaḍasina vār=evvaraina
17. naḍaparēni Gaṁgakaṛutan ēnūru gavilalaṁ jampina-vāru[|| *]
18. Dvishaṁti yē matsara-lōbha-bhājō-narā=yi (i) maṁ dharammam adharmma-sīlāḥ[| *
19. tē gōghna-mātṛighna-pitṛighna-lōkān vrajanti vipra-ghna-gatiṁ cha ghōrāṁ (m) ||

1. From the impression.

11. THE MOGALUṬLA GRANT OF KŌṬA GAṆAPĀMBĀ

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I. GENERAL INTRODUCTION:

In Papayapalem village of Sattenapalle Taluq of Guntur district of Andhra Pradesh, a set of copper plate grant was found by Kommuru Tirupataiah and others, while attending to earth work in the Bhṛingēśwaraswāmi-vāri temple land. These were impounded by the Tahsildar, Sattenapalle and were sent to this Department for examination. The plates have since been acquired under the Treasure Trove Act, and are on exhibition in the Epigraphy Section of the State Archaeological Museum at Hyderabad.

The plates are 5 in number and measure 26 cm. in length and 13½ cm. in breadth. The rims of the plates are fairly well raised, and they are all connected by a ring passing through a hole in the left side of the plates. The ring was closed by a seal 9 cm. in diameter. The edges of the seal have been connected to the boundary rim by metal rods. This kind of connection is rather unusual in these kinds of seals. A general view of the seal, and a photo of the metallic connection of the seal with the ring, are separately published. Each of the plates weighs 900 gms. The seal and the ring weigh 975 gms.

II. DESCRIPTION OF THE WRITING IN THE PLATES:

The plates are inscribed on either side, except on the first side of the first plate and the last side of the last plate. There are in all 85 lines of writing in the plates as distributed below.

First plate	—	2nd side.	..	12 lines.
Second plate	—	1st side.	...	12 lines.
Second plate	—	2nd side.	..	12 lines
Third plate	—	1st side.	...	10 lines.
Third plate	—	2nd side.	..	10 lines.
Fourth plate	—	1st side.	..	10 lines.
Fourth plate	—	2nd side.	...	10 lines.
Fifth plate	—	1st side.	..	9 lines.
			Total	85 lines

The language of the plates is Sanskrit poetry, so far as the *praśasti* is concerned. This consists of the first twenty six lines of the grant. In the next fifteen lines, the *birudas* of the king, which were adopted in toto by the queen, are enumerated, and the purpose of the grant *viz*. that it was given

to a brahmin by name Rudra, for meeting the expenses of the *Śrāddha* at Gaya, is mentioned. In the next ten lines, it is mentioned that Rudra regranted his share to several of his friends and relatives and the names of these grantees and their *gotras* are mentioned. In the next five lines, the date of the grant is given in a verse in Sanskrit. The next twenty one lines give a fairly detailed account of the boundaries of the village granted, in Sanskrit and Telugu. The last eight lines are in Sanskrit and contain the usual imprecatory verses.

The writing is all in Telugu script of the early 13th century A.D. The calligraphy is excellent and the inscription is easily read.

There are very few spelling mistakes like, the word '*amūdamushya*' occurs, whereas it ought to be '*abhūdamushya*' in line 8. The usual orthographic peculiarities like the use of the *anusvāra* for the *anunāsika* and reduplication of consonants, which are quite common in grants of this kind, are noticed.

There are in all 18 verses in Sanskrit. The entire Sanskrit portion is in verse only. The meter employed is either '*anuṣṭup*' or '*Śārdūlavikrīḍita*'.

III. DETAILS OF THE PRAŚASTI

The grant starts with a general prayer in *anuṣṭup* metre that the *Itla-varāha* figure of Lord Vishṇu, who had the earth on his horns, like a black bee on a white lotus, may bring prosperity to us. In the second verse, also in *anuṣṭup*, we are introduced to a geat city called Dhānyavāṭaka where a line of regal kings were ruling. In the third verse in *Śārdūlavikrīḍita*, a Kōṭa chieftain by name Bhīma is introduced. He is said to have married Sabbāmbikā, who was the daughter of the Velanāḍu Chōḷa king. To them was born a son by name Kēta.

In the fourth verse in *anuṣṭup*, the charitable qualities of Kēta who ruled like a second Bhagī-. ratha are mentioned, and it is stated that the ocean was filled with the waters of charity poured by this king, while gifting away seventy villages.

In the fifth verse, also in *anuṣṭup*, it is stated that to Kēta was born, a king by name Rudra, who was as valorous as Lord Viśākha or Lord Shaṇmukha.

In the sixth verse, also in *anuṣṭup*, it is stated that to Rudra was born through his queen Paṇḍāmbā, a king by name Bēta. The seventh verse, also in *anuṣṭup*, contains the praise of this king Bēta, who is said to be equivalent to Sūrya (Bhānu), Chandra (Himabhānu) and Indra (Purandara) by his valour, pleasantness, and glory, respectively.

In the next two verses, i.e. eighth and ninth in *Śārdūlavikrīḍita*, a glorious description of Orgal, which apparently stands for Orungal or Warangal, the ancient capital of the Kākatīyas, is given. In the eighth verse it is stated that the city is famous for its lofty palaces and is adorned by great *paṇḍits* and learned men. The lofty palaces in the city are resplendent with the glory of the various gems embedded in them. On account of the lustre of the gems which are reflected in the sky, the distinction between day and night is lost, and hence, the action of Chakra birds (*Chakra-mithuna*) who mate in day and separate at night (since they traditionally sleep during day and are awake during nights) becomes useless and pointless. In other words, the distinction between day and night is lost on account of the lustre of the gems embedded in the lofty palaces of the city.



Mogaluṭla Grant of Kōṭa Gaṇapāmbā : Seal and Ring



Seal of the Mogaluṭla Grant of Kōṭa Gaṇapāmbā

In the next verse i.e. ninth, also in *śārdūlavikrīḍita* another highly sophisticated and artificial account of the glory of the gems in the palaces is given. It is stated that on account of the green lustre of the gems embedded in the palaces being reflected in the sky, an illusion of green pasture is created. On account of this the horses of the Sun run slower after this illusory grass, in summer, and learned men decide that the Sun moves slower in the summer on account of this *viz*. that his horses are running liesurely after this illusory grass.

In the next tenth verse, also in *śārdūlavikrīḍita,* it is stated that in this town, the Kākatīya kings whose feet were being worshipped by the various solar and lunar kings, were reigning and that king Gaṇapati was at that time the ruler of the place.

In the next eleventh verse in *anusṭup*, it is stated that Gaṇapati's daughter Gaṇapāmbikā became the Queen of the King Bēta. In the 12th verse, also in *anuṣṭup*, the glory of this king is continued.

In the next eight lines, the *praśasti* of this line of Kōṭa Chieftains of Amarāvati is mentioned. Such famous *birudas* like "Śrīmat Triṇayana Pallava prasādāsādita Kṛishṇaveṇṇā Nadī-dakshiṇa-shat-sahasrāvanī-vallabha", "Bhayalōbha Durlabha". "Pratāpa lankēśvara", "Gaṇḍaragaṇḍaberuṇḍa", "Nandi Mārtāṇda", etc. occur here.

In the next four lines, it is stated that Śrī Mahāmaṇḍalēśvara Kōṭa Gaṇapamadēvi ammagāru gave the village Mogaluṭla (spelt at this place as Mogaliuṭla and Mogaluṭla elsewhere in the grant), to Rudra Peddiṁgāru in the presence of the Mahārāja, so that her husband Bētarāja may attain *puṇyalōkas*.

The grant specifically mentions that the village was granted with all the eight *aiśvaryas* (*ashṭaiśvarya sahitam*), and as a full grant (*ēka bhōgamu*) as a *dakshiṇa* for *gayāvrajana* i.e. as a *dakshiṇa* for defraying the expenses connected with the performance of the *śrāddha* ceremonies at Gaya, to Rudra Peddiṁgāru. The grant also mentions that Gaṇapatidēva also gifted away his portion.

In the next two lines it is stated that the grantee Rudra Peddiṁgāru gave half of the above village, to his dependent relatives and the other half for other close associates. The names of the seventeen grantees of Rudra are then given in the grant. They are as follows:

Number	*Gōtra*	*Name of the grantee*
1.	Bhāradvāja gōtra	Ananta Ghaṭaśāsulu
2.	—do—	Pinnappayya Ghaṭaśāsulu
3.	Kauṇḍinya gōtra	Somanātha Ghaṭaśāsulu (two *aṁśas*)
4.	—do—	Vāsudēva Ghaṭaśāsulu
5.	—do—	Janārdana Bhaṭṭu
6.	—do—	Gopāla Bhaṭṭu
7.	Lōhita gōtra	Mārapōta Bhaṭṭu
8.	—do—	Prōlidēva Ghaṭaśāsulu (two *aṁśas*)

Number	*Gōtra*	*Name of the grantee*
9.	Lōhita Gōtra	Mallikārjuna Pinnigāru
10.	Śrīvatsa gōtra	Prōlidēva Ghaṭaśāsulu
11.	Sāṇḍil (ya) gōtra	Narasiṁha Ghaṭaśāsulu
12.	—do—	Anne Bhaṭṭopādhyāyulu
13.	Kauśika gōtra	Dōne Ghaṭaśāsulu
14.	Kāśyapa gōtra	Kaṇḍappa Vājapēyayājulu
15.	—do—	Kētanapeddi
16.	—do—	Anantappa Nārāyaṇapeddi
17.	Vārdhyaśva gōtra	Bhāskara Bhaṭṭōpādhyāyulu.

The grant then goes on to say that in the Śaka year, represented by *kshiti* (one) *vārdhi* (four) and *rudra* (eleven) i.e. in 1141 Śaka (or 1219 A.D.), queen Gaṇapāmbikā gave the village Mogaluṭla to a brahmin called Rudra on the occasion of the Sun's *Ūdagayana-saṅkrānti* with the permission of the king Gaṇapatidēva.

The grant then gives a detailed description of the boundaries of the village and ends with the usual five imprecatory verses.

IV. HISTORICAL IMPORTANCE OF THE GRANT

The present grant is of a considerable importance, since this is the first copper plate grant of the times of the Kōṭa Chieftains of Amarāvati that is being published. The present grant gives a list of 4 names—Kōṭa Bhīma who married the Velnāṇḍi Queen Sabbāmbikā, his son Kēta, his son Rudra who married Panḍāmbikā and his son Bēta, who married the Kākatīya Queen Gaṇapāmbikā.

From the information given in the Edavalli plates of Kēta-III[1] and the information given here, the following genealogy of the Kōṭa Chieftains of Amarāvati could be reconstructed.

Bhīma-I
|
Kēta-I
|
Bhīma-II
(married Sabbāmbikā, Velanāṇḍi Queen).

- Chōḍa
- Kēta-II
  - Rudra (married Paṇḍāmbikā)
    - Bēta (married Gaṇapāmbikā daughter of the Kākatīya King Gaṇapati).
  - Bhīma-III (married Sabbāmbikā)
    - Kēta-III or Manmakēta. (married Bayyala daughter of Rudra of the Nātavāḍi family).

1. *ARE.* 1916, p. 137.

From the Yenamadala inscription of Gaṇapāmbā given in Śaka 1172[1] we learn that Queen Gaṇapāmbā devoted herself to pious works after the death of her husband Bēta, and placed golden pinacles on the shrine of Amarēśvara at Śrī Dhānyāṁkapura, and that she built two temples one at Śrī Dhānyāṁkapura called Gaṇapēśvara temple and another, probably at Yenamadala, called Betēśvara temple in memory of her departed husband. This Yenamadala inscription is dated Śaka 1172 whereas the present grant is dated 1141 Śaka.

From the language of the present grant, it is clear that the "*Gayā-vrajaṇa dakshiṇa*" to the brāhmin Rudra must have occurred immediately after the death of the King Bēta. Hence, King Bēta could be presumed to have died in 1140 Śaka or 1218 A.D. This would set his rule and death roughly about 30 years earlier than that is normally presumed, since the Eḍavalli plates of Kēta III or Manmakēta were issued in Śaka 1162. As the present grant is dated Śaka 1141, and the Yenamadala inscription of Queen Gaṇapāmbā is dated Śaka 1172, whereas the Eḍavalli plates of Kēta III are dated Śaka 1162, it is clear, that Gaṇapāmbā and Kēta III were jointly ruling, perhaps different portions of the kingdom.

This lends further weight to the theory of the partition of Kōṭadēśa between Rudra and Bhīma III. As the firm dates of Rudra are not known, and as Bēta, son of Rudra is now definitely proved to have died in Śaka 1140, it is possible that Queen Gaṇapāmbā, continued to rule in his name with the capital perhaps at Yenamadala where she built a temple in memory of her husband.

The grant mentions that King Gaṇapati also gave his royal share of tax to the grantee "*Gaṇapaddēvarunnu tana aṁśamu dhārapōse*". The grant was said to be made in the presence of the Mahārāja, probably Gaṇapati, "*mahārāja sannidhi dhārā pūrvakam*". Both these statements make it appear that after Bēta's death, his kingdom was taken over by the Kākatīya king who allowed his daughter to rule in his name, probably as a subordinate with the old titles of her deceased Lord. If this is so, 1219 A.D., the date of the present grant marks the first integration of the Kōṭa kingdom within the Kākatīya Empire.

VI. OTHER ADMINISTRATIVE DETAILS MENTIONED IN THE GRANT

The grant mentions seven traditional village servants viz. '*taksha*' (carpenter), '*ayaskrāa*' (blacksmith) '*kumbhakāra*' (potter), '*suvarnakāra*' (goldsmith), '*rajaka*' (washerman), '*nāpita*' (barber) and '*chaṇḍāla*' (sweeper) and says that whatever extra taxes were paid by these, and also the yield from those tillers of the land who farmed the lands on half share basis (*ardha sīryā*), should accrue only to the grantee:—"*yat karādikaṁ tadapi Rudradevāryāyaiva dattam*". It also mentions that Gaṇapati also gave away his portion of the tax. These details give us valuable data about the crop sharing and professional taxes levied on various village servants in those days.

VII. VILLAGE THAT WAS GRANTED

The village that was granted was Mogaluṭla. Two other villages are also mentioned while describing the boundary of this village, namely Pilluṭla and Kompalli. The village Mogaluṭla is existing

1. *EI.* Vol. III, - P. 94.

with the same in Sattenapalle taluq in its northern portion. Quite near to it is the village Pillutla in the Palnad taluq of the same district. The village Kompalli is not traceable.

The boundaries of the village Mogalutla are given as follows:—

(a) To the east of the village, there is a Śiva temple on a hill called Mailasāni Kuruva.

(b) From this temple, if one faces south and goes in the south-east direction, then in the middle between east and south-east (middle of *aindra* east and *āgnēya*, south-east) there will be found the following marks with the following names.

(i) A temple of Mailasāni Kuruva Dēva.

(ii) Sūraparāyani gatlu.

(iii) Grathamānikamu (perhaps some trees).

(iv) Naruvakumṭa.

(v) Aḍḍapugaṭṭu.

(vi) Machani Kuruva kumṭa.

(vii) Inupaganula Peddakomḍa (Big hill consisting of iron mines).

(viii) Neeruvānṭamu mēra (perhaps an inclination for flow of water and its boundary).

(ix) Deharamu dona (a spring).

(c) From the above spring, if one faces west, and goes southwards by the bund of Erravāmgu, one will see a hill by name Bhōgapati in the south-west direction.

(d) From this, if one goes north, following the hill, in the western direction, there is a stone quarry or *Śilā-sushiram.*

(e) From this, if one goes along the boundary of the Bhogapati hill and the Peddakomḍa, in the eastern direction, there will be a boundary of a water flow, and in the west of the village, in the same area and in the passage to Pillutla, there is a spring on the boulder known as *Lāmparāyi.*

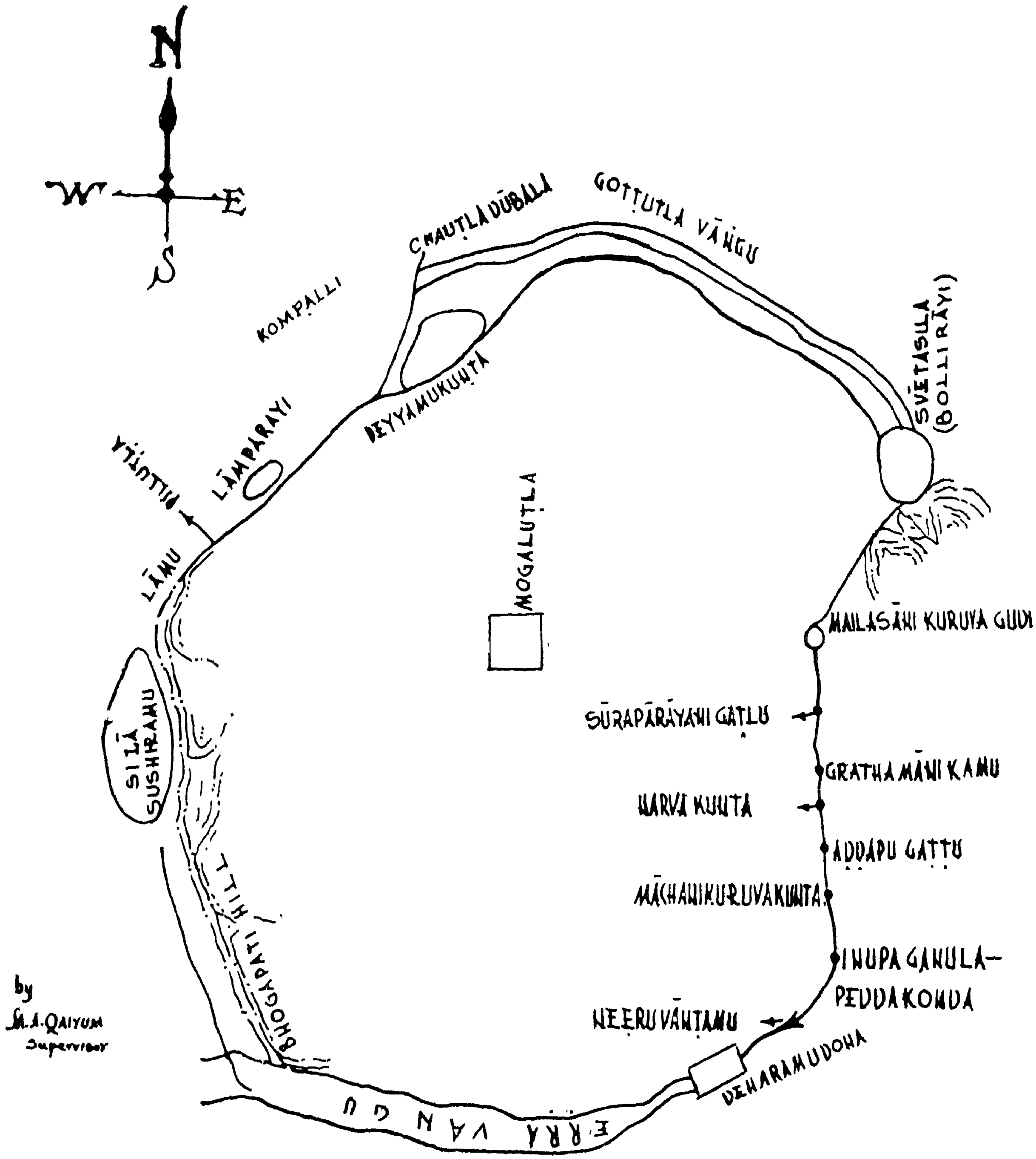
(f) From the above, if one goes along the boundary of Kompalli village, one will reach *Daiyyamu Kumṭa.*

(g) To the north of Daiyyamu Kumṭa, by its western bank, there is a marshy land called *Chauṭla dūbala,* which touches the *Goṭṭuṭla vāṅgu.*

(h) Along the *Goṭṭuṭla vāṅgu,* in the *īśanya* or north-east direction. there is a white stone known as *Bolli-rāyi.*

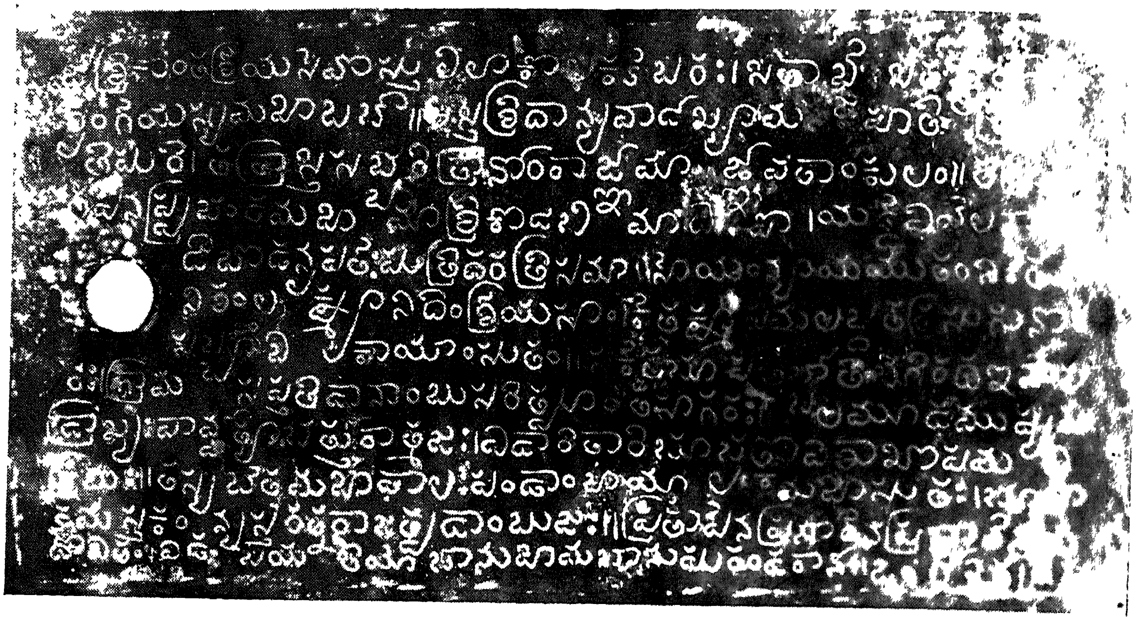
(i) Adjoining it, to the west of the *Bollirāyi* is the Mailasāni Kuruva dēva temple from which one started.

A plan of the boundaries of the village drawn as per the above details is published along with this.



Plan of Mogaluṭla Village and its Boundaries

Mogalutla Grant of Kōṭa Gaṇapāmbā



I PLATE : SECOND SIDE



II PLATE : FIRST SIDE

TEXT

FIRST PLATE : SECOND SIDE

1. ओं [।।*] श्री कांत [:] श्रेयसें वोस्तु लीलाकोलकलेबरः। सिताब्जे सितभृंगीव
2. शृंगे यस्य मही बभौ ।। [I*] अस्ति श्रीधान्यवाटाख्या महती श्रीम-
3. ती पुरी। तत्रास्ति सच्चरित्राणां राज्ञा माज्ञावतां कुलम् ।। [II*] तत्रासी
4. त्तपनप्प्रचण्ड महिमा श्रीकोटभीमाधिपो। यद्देवी वेलनां-
5. टि चोडनृपतेः पुत्री धर [रि] त्री समा। सोयं न्याययुतं निकेत म-
6. निशं लक्ष्म्या निधिं श्रेयसां। केतक्ष्माप मलब्ध तत्र सुगुणं
7. सब्बांबिकायां सुतं (म्) ।। [III*] स केतभूपति र्भ्भाति भगीरथ इवाप-
8. रः। ग्रामसप्ततिदानांबु सरित्पूरित सागरः ।। [IV*] अमूदमुष्य[1] रु-
9. द्राख्यः पार्व्वत्यां भर्तुरात्मजः। विदारितारि भूभृत्को विशारवोपमवि-
10. क्रमः ।। [V*] तस्य बेतमहीपालः पंडांबायामभा [भू] त्सुतः॥। भूपा -
11. लमस्तकन्यस्तरत्नराजत्पदांबुजः ।। [VI*] प्रतापेन प्रसादेन प्रभावेन य-
12. थोचितं। विडंबयति यो भानुहिमभानुपुरंदरान्। [VII*] ओग्गॅलि त्यथ प

SECOND PLATE : FIRST SIDE

1. ट्टनं प्रकटितप्रासाद मासादितश्रीविष्फारित मस्ति विस्तृतगुणै र्व्वि-
2. द्वद्भि रुद्भासितं। यत्सौधोज्व (ज्ज् व) लनूत्नरत्नरुचिभि श्छन्नेबंरे र्हनि-
3. शं व्यक्ति र्युक्तवियुक्तचक्रमिथुनै र्न्निर्व्याज मुन्नीयते ।। [VIII*]
4. यस्मिन् हर्म्यसमुल्लसन्मरकतप्रोद्यत्प्रभामंडलै र्द्दूर्व्वा कोम-
5. लकांतिभिस्तत इतो व्याप्तं विलोक्यांबरं। सूर्याश्वा श्चिर-
6. यंति नूतनतृण भ्रांत्येति संतापिनी ग्रीष्मे यत्तद-
7. हः प्रवृत्ति रुचितं निश्चीयते पण्डितैः । [IX*] दाता तस्य जग
8. त्पति र्ग्गणपति र्भूभृत्किरीटद्युतिव्रातस्फारितपादपीठकमणि
9. ज्योत्स्ना परीतांघ्रिकः। मार्तंडेंदुकुलोद्भवै र्नृपति-

---

1. Should be अभूदमुष्य

10. भि स्सन्मानितापि क्षिति र्यद्दोर्दण्डधृता प्रशंसतितरां
11. श्रीकाकतीयाधिपान् ।। [X*] तस्य भूमिभृतां भर्तुः पुत्री
12. गणपमांबिका या बेतक्षितिनाथस्य तस्य देवी गुणान्विता ।। [XI*]

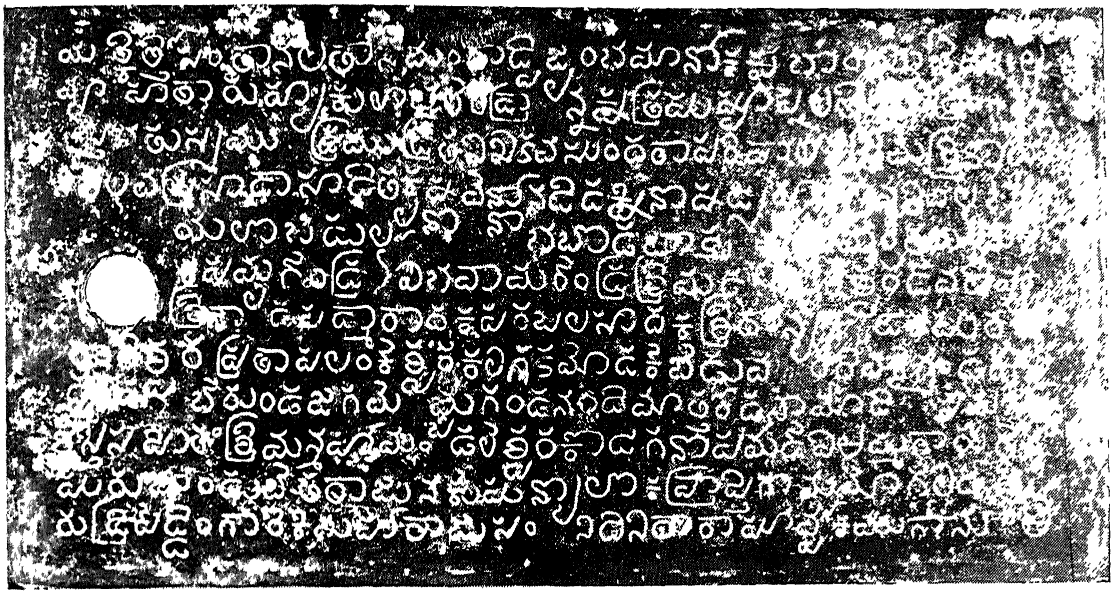
SECOND PLATE : SECOND SIDE

1. यत्कीर्ति सन्तानलता समंता द्विजृंभमाणा ककुभां मुखेषु । अ
2. व्याहतारुह्य कुलाचलेंद्रा न्नक्षत्रपुष्पा फलतीव चंद्रं(म्) ।। [XII*] स्व-
3. स्ति चतुस्समुद्र मुद्रित निखिलवसुंधरापरिपालक श्रीमत्त्रिणय -
4. न पल्लव प्रसादासादित कृष्णवेण्णानदी दक्षिण षटसहस्रावनी वल्लभ भ-
5. य लोभ दुर्लभ चोडचालुक्य सामंतमदाने-
6. कपमृगेंद्र विभवामरेंद्र श्रीमदमरेश्वरदेवदिव्य
7. श्री पादपद्माराधक परबलसाधक श्री धान्यकटक पुरव-
8. राधीश्वर प्रतापलंकेश्वर कलिगल मोडके बेड्वरगीवकै गंडरगं-
9. ड गंडभेरुंड जगमेच्चुगंड नंदिमार्त्तंड नामादि समस्त प्र-
10. शस्ति सहित श्री मन्महामंडलेश्वर कोट गणपमदेवि अम्मगारु तन
11. पुरुषुंडु भेतराजुनकु पुण्य लोकप्राप्तिगानु मोगलिउट्लु
12. रुद्रि पेद्दिगारिकि महाराजु संनिधि धारापूर्वकमुगानु अ-

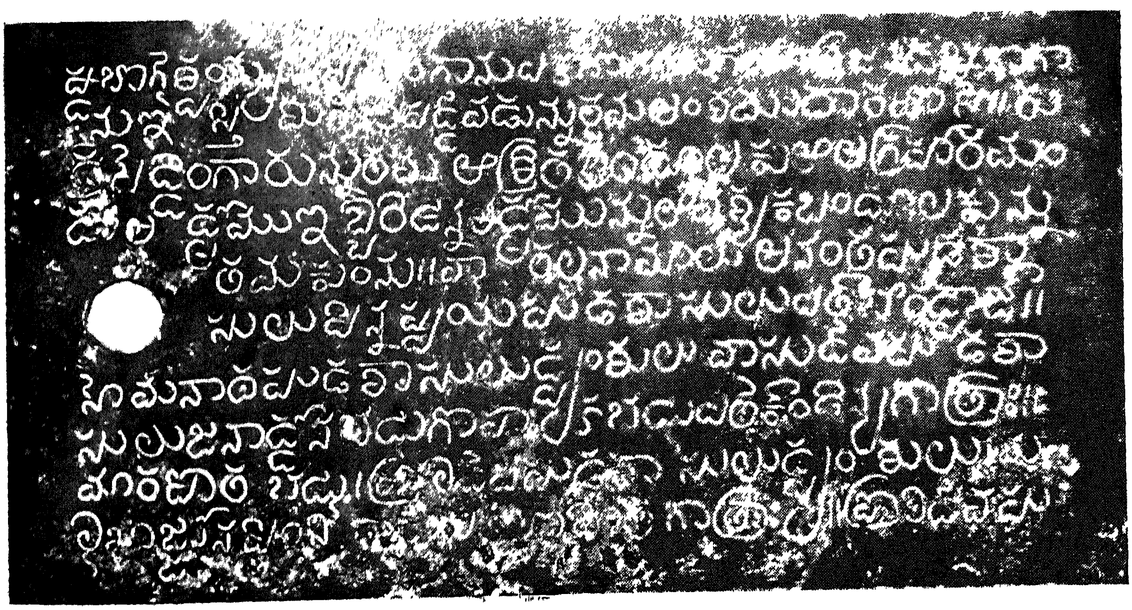
THIRD PLATE : FIRST SIDE

1. ष्ट भोगैश्वर्य्य सहितंगानु एकभोगमु गयान्नजन दक्षिण गा-
2. नु इस्तिमि [।*] गणपद्देवंडुन्नु तम अंशमु धारवोसे ।। रु-
3. द्र पेद्दिगारुन्नु तम आश्रित बंधूलकु आ अग्रहारमं-
4. दु अर्ध्दमु इच्चिरि [।*] उन्न अर्ध्दमुन्नु आवश्यक बंधूलकुन्नु
5. तमकुंनु ।। वारल नामालु [।*] अनंत घडशा-
6. सुलु [।] पिन्नप्पयघडशासुलु [।] एतौ भारद्वाजौ-
7. सोमनाथ घडशासुलु द्व्यंशुलु वासुदेव घडशा-

Mogaluṭla Grant of Kōṭa Gaṇapāmbā

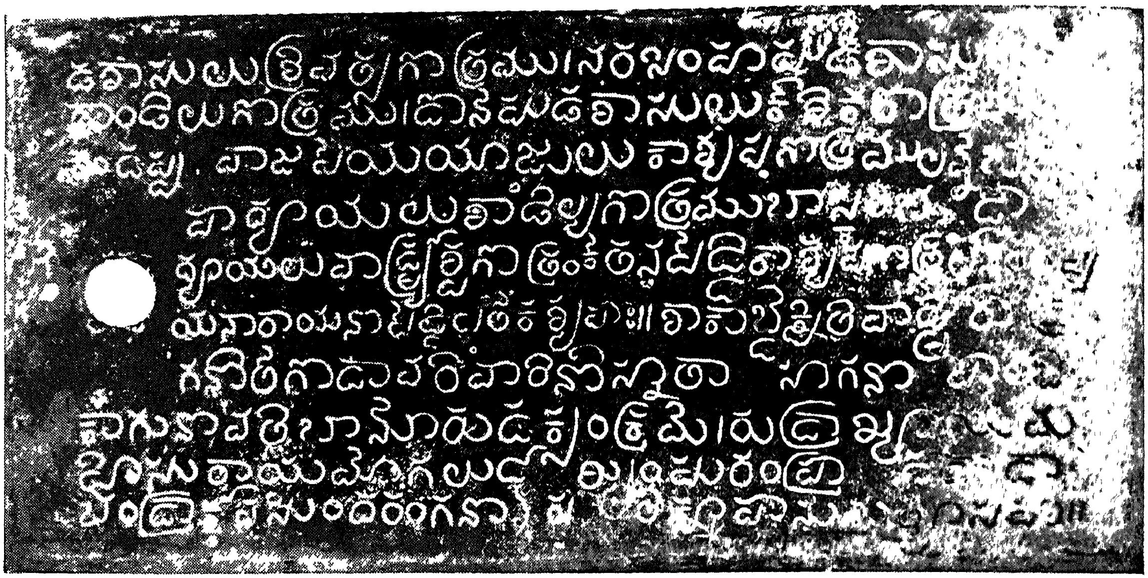


II PLATE · SECOND SIDE

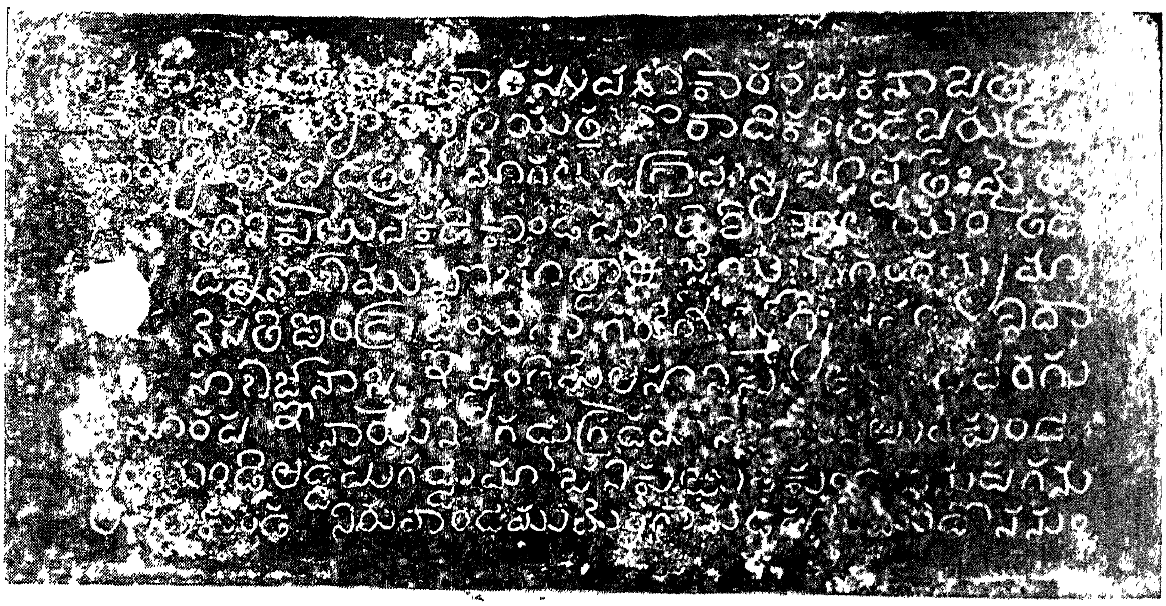


III PLATE : FIRST SIDE

Mogalutla Grant of Kōṭa Gaṇapāmbā



III PLATE - SECOND SIDE



IV PLATE : FIRST SIDE

8. सुलु जनार्द्दनभट्लु गोपालभट्लु एते कौंडिन्य गोत्राः ।।
9. मारपोतभट्लु । प्रोलिदेवघडशासुलु द्व्यंशुलु । म
10. ल्लिखार्ज्जुनपिंनि गारु एते लोहित गोत्रा : ।। प्रोलिदेवघ-

THIRD PLATE: SECOND SIDE

1. डशासुलु श्रीवत्स गोत्रमु । नरसिंह घडशासुलु
2. शांडिलु (ल्य) गोत्रमु । दोने घडशासुलु कौशिक रो (गो) त्रमु ।
3. कंदप्प वाजपेय याजुलु काश्यप गोत्रमु अन्ने भट्टो -
4. पाध्याय (यु) लु शांडिल्य गोत्रमु भास्कर भट्टोपा -
5. ध्याय (यु) लु वार्ध्र्यश्व गोत्रं । केतन पेद्दि काश्यप गोत्रं । अनंतप्प-
6. य नारायण पेद्दि एते कश्यपाः ।। शाकाब्दे क्षिति वार्द्धि रुद्र
7. गणिते गोदावरी वारिणि स्नाता सा गणपांबि-
8. का गुणवती भानो रुदक्संक्रमे । रुद्राख्याय म-
9. हीसुराय मोगलुट्लाख्यं पुरं प्राददा दा-
10. चंद्रार्क्क वसुंधरं गणपतिक्ष्मापानुमत्या सह ।। [XIII*]

FOURTH PLATE: FIRST SIDE

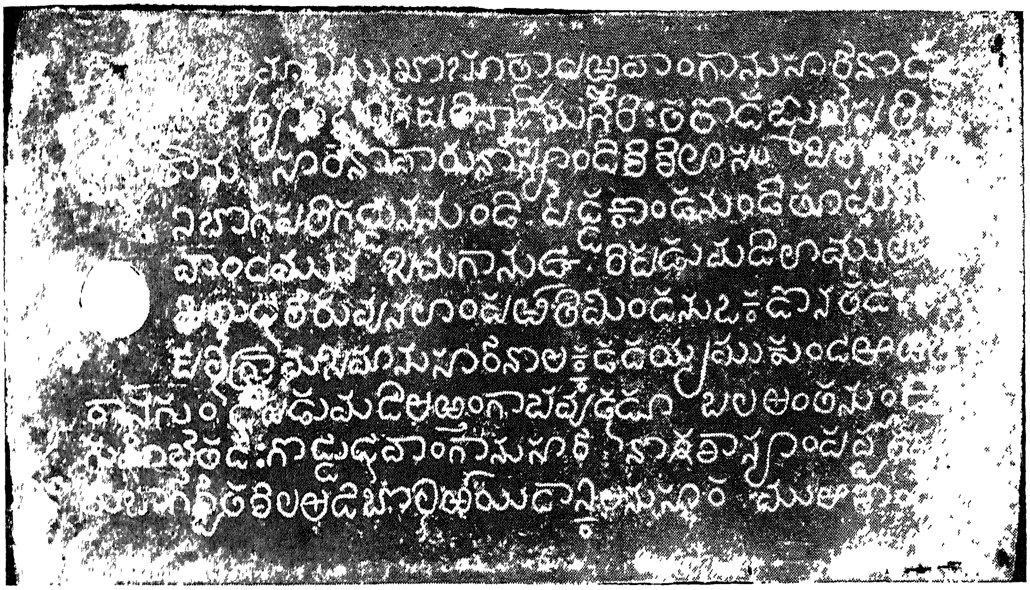
1. तक्ष कायस्कार कुंभकार सुवर्ण्णकार रजक नापित चं-
2. डालार्द्धसीर्य्यादिभ्यो यत्करादिकं । तदपि रुद्रदे-
3. वार्यायैव दत्तं ।। मोगलुट्ल ग्रामस्य पूर्वत : मैल
4. सानि कुळ्ळवक्कडि कोंडमींदि शिवालयं तदः (तः)
5. दक्षिणाभिमुखो भूत्वा आज्ञे (ग्ने) य भागं गम्यमा-
6. ने सति ऐंद्राग्नेय भागयोर्मध्ये एवं विधा
7. साभिज्ञ्ाना स्तिष्ठंति मैलसानि कुळ्ळव देवर गु -
8. डि सूरप नायुनि गट्लु ग्रदमानिकमु नळ्ळव कुंट
9. अंतनुंडि अड्डुपुगट्टु माचनि कुळ्ळवकुंट इनुपगनु-
10. ल पेद्दकोंड नीरुवांटमु मेरगानु देह (रमु) दोन नुं-

FOURTH PLATE : SECOND SIDE

1. डि तदः (तः) पश्चिमाभि मुखो भूात्वा एఱ్ఱ वांगानुसारेण दक्षि -
2. णत नैररित्यां भोगपतिर्न्नामगिरिः । ततो (ततउ) दङ्मुखे (सति) त
3. त्पर्व्वतानु सारेण वारुणस्यांदिशि शिलासुषिर मस्ति अ -
4. नि भोगपति गट्टुननुंडि पेद्दकोंडनुंडि तूर्पु नीगु (रु)
5. वांटमुन सीमगानु ऊरि पडुमटि लामुलोनि
6. पिल्लुट्ल तेरुवुन लांप ఱంति मींदनु ओक दोन तदः [तः] कों -
7. पल्लि गग्रमसीमानुसारेण अक्कड देय्यमुकुंट आ उत्त -
8. रान गुंटि पडुमटि अఱ్ఱंगा चवुड्ल दूबल अंतनुंडि वा -
9. गु मोाचे [।] तदः [तः] गोट्टुट्ल वांगानुसारेण ईशान्यां पर्व्वतपश्चि -
10. ममुखाग्रे श्वेतशिल [।] अदि बोल्लि ఱంఱ दान्कि अनुसारमु आ कोंड

FIFTH PLATE: FIRST SIDE

1. पश्चिम भागमु मैलसानि कुఱ్ఱवदेवरगुडि ।। स्वदत्तां परदत्तां
2. वा यो हरेत वसुंधरां (म्) । षष्टिर्व्वर्ष सहस्राणि विष्ठायां
3. जायते क्रिमिः ।। [XIV*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
4. यस्य यस्य यदा भूमि स्तस्य तस्य तदाफलं (म्) ।।[XV*] स्वदत्ताद्वि[द्वि]गुणं
5. पुण्यं परदत्तानुपालनं (म्) । परदत्तापहारेण स्वदत्तं
6. निष्फलं भवेत् ।।[XVI*] शत्रुणापि कृतो धर्मः पालनीयः प्रयत्न -
7. तः । शत्रु रेवहि शत्रुःस्याद्धर्म श्शत्रु र्नकस्य चित् ।। [XVII*] सामान्यो
8. यं धर्मसेतु र्नृपाणां काले काले पालनीयो भवद्भिः । सर्व्वा नेतान्भा -
9. विनः पार्त्थिवेंद्रान्भूयो भूयो याचते रामचंद्रः ।। [XVIII*]

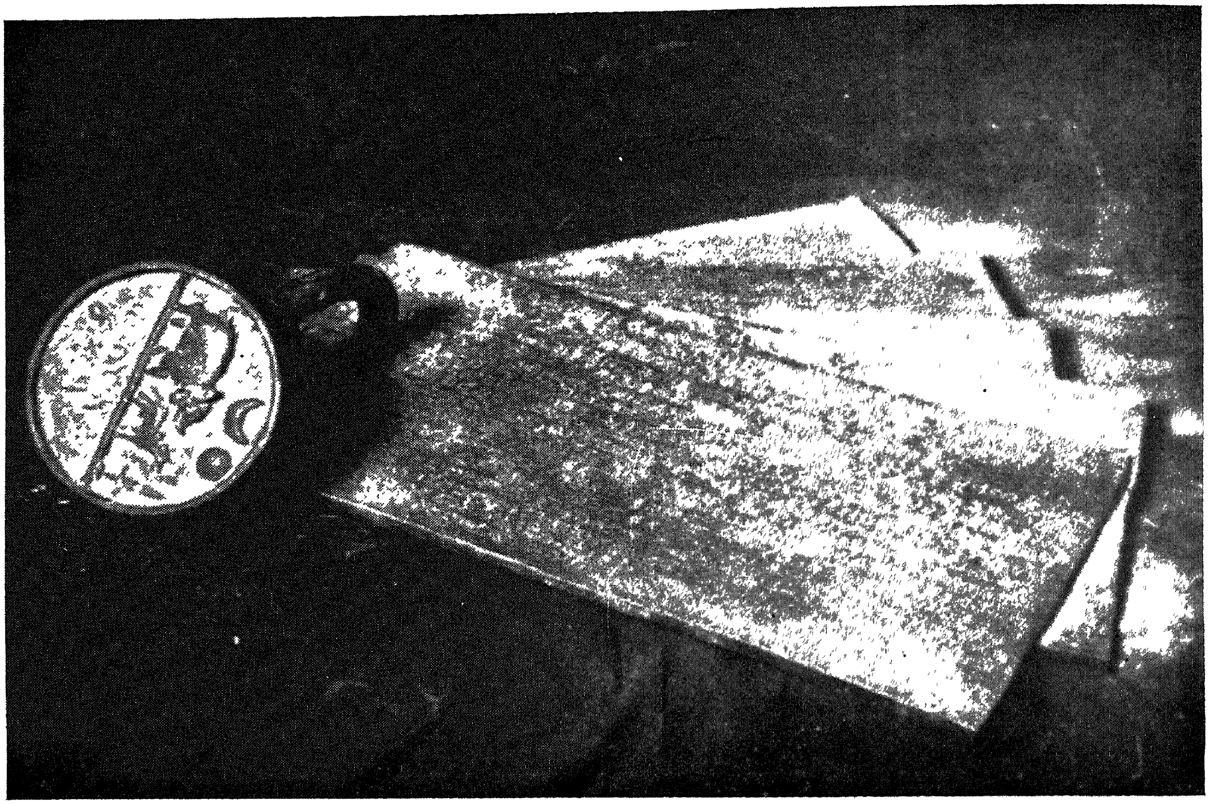


IV Plate · Second Side



V Plate

Khaṇḍavalli Plates of Dāyagajakēsari



General View of Plates with Seal and Ring.



Seal with Dāyagaja - Kēsari legend.

12. దాయగజకేసరి ఖండవల్లి శాసనము

శ్రీ తురగా కృష్ణమూర్తి, బి.ఎ., విట్టలవేమవరము

ఇప్పటికి పదిహేడు సంవత్సరముల క్రిందట మా యూరికుత్తరముగా రెండుమైళ్ళదూరముననున్న 'ఖండవల్లి' గ్రామకాపురస్థులు శ్రీ ఖండవల్లి సాంబశివరావుగారికి, వారు తమ గృహనిర్మాణయత్నములో పునాదులు త్రవ్వుచుండగా, మూడు తామ్రశాసనములు లభించినవి. అందు ఒకటి ఒక రేకు, రెండవది అయిదు రేకులు, మూడవది యేడు రేకులు కలిగియున్నవి. ఆవార్తనాకు తెలిసినవెంటనే వారివల్ల, వారి సోదరులు శ్రీ ఖండవల్లి సత్యనారాయణ, బి.యే., బి.యిడి., గారివలన నీ శాసనములను నేను పొంద గలిగితిని.[1] తదుపరి శ్రీ ఖండవల్లి సత్యనారాయణగారి ద్వారా ఇవి శ్రీ ఓరుగంటి రామచంద్రయ్యగారికి చేరి ఆంధ్రవిశ్వవిద్యాలయ చరిత్రశాఖలో భద్రపరచబడినవి. అందొకటిటీవల డాక్టర్ కె. వి. రమేష్, వి.యస్. సుబ్రహ్మణ్యంగారల సంయుక్త కర్తృత్వము క్రింద 'ఎపిగ్రాఫియా ఇండికా' 38వ సంపుటములో ప్రచురణ భాగ్యమందినది. దానిని వారు 'కాకతీయరుద్రాంబ ఉత్తరేశ్వరశాసన' మనుపేరున ప్రచురించి, చారిత్రక పరిశోధకుల కుపకారముచేకూర్చినారు.

వాటిలో రెండవ ఈ తామ్ర శాసనము 'దాయగజకేసరి' యొసంగిన దానశాసనము. ఇందు అయిదు రేకులు గలవు. రేకులకిరుప్రక్కలను 13వ శతాబ్దపు తెలుగు - కన్నడ లిపిలో శాసనము వ్రాయబడినది. భాష సంస్కృతము. మొదటిరేకు మొదటిప్రక్క 18; రెండవప్రక్క 16; రెండవరేకు మొదటిప్రక్క 17, రెండవ ప్రక్క 17; మూడవరేకు మొదటిప్రక్క 17, రెండవప్రక్క 17; నాల్గవరేకు మొదటిప్రక్క 11, రెండవ ప్రక్క 16; ఐదవ రేకు మొదటి ప్రక్క 16, రెండవ ప్రక్క 2 పంక్తులుగా మొత్తము 147 పంక్తులలో నీశాసనము రచింపబడినది. ఒక్కొక్కరేకు పొడవు 26 సెం.మీ., వెడల్పు 15.5 సెం. మీ., దళసరి 0.6 సెం.మీ., కలిగి అంచులు కొంచెము ఎత్తుగాపైకి వంచబడినవి. ప్రతి రేకునకు 1.8 సెం.మీ. వ్యాసముగల రంధ్రము రేకు ఎడమ అంచునుండి 1.5 సెం.మీ.లు దూరమున తొలవబడి, అందుండి కడియము దూర్చబడినది. కడియము రెండు కొనలు కలిపి అతికించబడి, దానిపై గుండ్రని రాగిబిళ్ల అతికించబడినది. ఈ బిళ్ల పైభాగమున సూర్యచంద్రులు, వాని క్రింద సవత్సవరాహము[2] నిలువున యున్న ఖడ్గము దాని క్రింద 'దాయగజకేసరి' యను యక్కరములు ఉబ్బెత్తుగా పోతపోయబడి రాజముద్రికగా నలరారు చున్నది. కడియము మందము 1.5 సెం.మీ. రాజముద్రిక వ్యాసము 8.3 సెం.మీ. దళసరి 0.8 సెం.మీ ముద్రికచుట్టు అంచు ఉబ్బెత్తుగా నుండి గోడవలె ముద్రికలోని చిహ్నములకు, అక్షరములకు రక్షణగా నిలిచి యున్నది. అయిదురేకుల మొత్తముబరువు రాజముద్రికతోకూడి 6,500 గ్రాములు.

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1. ఇందు మొదటిది "కోనగణపతి ఖండవల్లి శాసనము" అను శీర్షికతో నాచేభారతి (సంపుటము 36, సంచిక 11)లో ప్రచురించబడెను.
2. దీనిని సవత్స వరాహ మనుట కంటె వరాహము, ఆవు అనుట యుక్తమని తోచును. మోపురమును బట్టి కొందరు నంది యని భావించిరి. (సం.)

ఇందు రెండు గ్రామములు దానమిచ్చిన ప్రశంసలు గలవు. మొదటి శాసనములో నొకగ్రామ దానము, దాని అనుబంధ శాసనములో నొకగ్రామదానము వివరింపబడియున్నవి. మొదటి శాసనము శక 1211 వ సంవత్సరము విరోధినామ సంవత్సర భాద్రపద బహుళ శుక్రవారము సూర్యగ్రహణ వేళ ఇందులూరి అన్నయమంత్రి 'మర్పడిగపురము'ను విద్దనాచార్యునకు దానమొసంగెను. ఈ పురమును గ్రహించి, విద్దనాచార్యుడు దానికి "వినాయకపురము"ను నామకరణమొనర్చి తాను కొంతభాగము నుంచుకొని, మిగిలినదానిని బ్రాహ్మణులకు దానమిచ్చిన వృత్తాంతమునిది తెలుపుచున్నది. ఈ శాసనమున కనుబంధముగా శక 1213 వ సంవత్సరము ఖరనామ సంవత్సరముననిచ్చిన శాసనములో "ఓనపల్లి" యనుగ్రామము నిందుశేఖర నృపాలుడు కపిగోత్రోద్భవుడగు విద్దనాచార్యుల కష్టభోగ స్వామ్యముగా దానమిచ్చిన వృత్తాంతమును తెలుపుచున్నది.

ఈ శాసనములో నాలుగు వంశముల వర్ణనయున్నది. (1) కాకతీయవంశము (2) చాళుక్య ఇందుశేఖరుని వంశము (3) ఇందులూరి మల్లన మంత్రి వంశము (4) కపిగోత్రోద్భవుడగు దేవనాచార్యుని వంశము. శాసనములో కాకతీయవంశవర్ణన మిట్లున్నది.

కాకతి ప్రోలరాజు

రుద్రదేవుడు — మహాదేవుడు

మహాదేవుడు

గణపతి + సోమలదేవి

రుద్రమాంబ + వీరయదేవుడు

ముమ్మడమ్మ + మహాదేవుడు

రుద్రదేవుడు

రుద్రదేవుడు తన తమ్ముడైన మహాదేవునకు కీర్తికాముకుడై యాతని యందలి యనురాగముచే రాజ్యము నొసంగెనని యీ శాసనము వక్కాణించుచున్నది.

మహాదేవుని యనంతర మాతని కుమారుడు గణపతి సింహాసన మధిష్ఠించెను. ఆతని వెనుక గణపతి కుమార్తె రుద్రమ, ఆమె పిదప రుద్రమ దౌహిత్రుడు ప్రతాపరుద్రదేవుడు (రుద్రదేవుడు) సింహాసనమధిష్ఠించి రాజ్యపాలనమొనరించిరి. ఈ రుద్రదేవుడు తన మాతామహివలన పొందిన రాజ్యమును శౌర్యప్రతాపములచే పాలించుచు, సార్థక నాముడయ్యెను. ఇందులూరివంశమున బుట్టిన మల్లనమంత్రికి గన్నయయు, గన్నయకు అన్నయయు ఉద్భవించి, కాకతి రాజన్యుల కమాత్యులైరి. అన్నయమంత్రి రుద్రదేవుని అమాత్యులలో నగ్రగణ్యుడై విఖ్యాతినొందెను.

కపి గోత్రోద్భవుడగు దేవనాచార్యునకు శ్రీరంగాచార్యుడుద్భవించెను. ఈతనికి విద్దనాచార్యుడు జనియించెను. ఈ విద్దనాచార్యుని ప్రసాదమున పిన్నయయజ్వ పుత్రుడు రుద్రదేవుడు రిపుపురములను జయించెను. విద్దనాచార్యుడు చాళుక్య ఇందుశేఖరునివలన ఉత్తరేశ్వర పురమునుపొంది బ్రాహ్మణులకు దానమొసగెను.

చాళుక్య యిందుశేఖరునకు కాకతీయ రుద్రదేవునికిగల బాంధవ్య మెట్టిదో యీ శాసనమున ప్రస్తావింపబడలేదు. అయితే—"బుత్తిగ శ్రీవాసుకి రవి సోమేశ్వరస్వామి" వారియాలయములోని శాసనమునుబట్టి వీరి బంధుత్వ విశేషముల దెలుసుకొననగును. కాకతిరుద్రమ, నిడుదవోలి ప్రభువులగు చాళుక్య ఇందుశేఖరుని తనూజుల నొకడగు వీరభద్రుని యర్ధాంగి. ఈ వీరభద్రుని సోదరుడు మహాదేవుడు. ఈ మహాదేవుని కుమారుడు ఇందుశేఖరుడు. ఈ యిందుశేఖరుడే రుద్రమదేవి దౌహిత్రుడు ప్రతాపరుద్రదేవ చక్రవర్తి కాలమున నిడుదవోలి రాజ్యమును పాలించుచున్నవాడు. సార్వభౌముడగు ప్రతాపరుద్రదేవునితో గల బంధుత్వమును పురస్కరించుకొని, చాళుక్య ఇందుశేఖరుడీ పురమును రుద్రదేవుని వలనపొంది బ్రాహ్మణులకు దానమిచ్చెను.

ఆ సమయమునందే రుద్రదేవుని పినతల్లి భర్తయు, అమాత్యశేఖరుడైన అన్నయమంత్రి, శివజ్ఞానేశ్వరస్వామి సద్గురు కటాక్షమున నిర్మింపబడిన "భీమవల్లభ పురము"ను శకవత్సరము 1211లో పంచాశత్ఖారి పరిమిత క్షేత్రమగు దానిని సభక్తికముగ దిడ్డనాచార్యులకు (విద్దనాచార్యులకు) దానమిచ్చెను. ఆ విద్దనాచార్యులీగ్రామమునకు 'వినాయక పురమ'ను పేరిడి తన కులమువారి నాహ్వానించి ప్రీతిపూర్వకముగా వారికి దానమొసంగెను.

తన కులగురువగు విద్దనాచార్యునకు చాళుక్య ఇందుశేఖరుడు శకవత్సరము 1213 లో "ఒనపల్లి" యను గ్రామమును అష్టభోగస్వామ్యముగా ధారవోసెను. విద్దనాచార్యుడీ గ్రామములో నాల్గవవంతు భాగము తానుంచుకొని మిగిలినదానిని బ్రాహ్మణులకు దానమొసంగుచు "ఉత్తరేశ్వర పురము"లో నంతర్భాగముగా చేసివైచి ప్రశంసనీయుడయ్యెను.

ఈ శాసనమందు ఓరుగల్లు నగరము, మర్పడిగ గ్రామము, ఉత్తరేశ్వర పురము, భీమవల్లభ పురము, వినాయక పురము, ఒనపల్లి, రావి, పెనుమిత్తి, దుత్తిగ కడమి గ్రామముల ప్రశంసలు, గంగాదేవి వర్ణన వినవచ్చుచున్నవి. కాకతీయ సామ్రాజ్యమునకు రాజధాని "ఓరుగల్లు" నగరమును గురించి వివరింప బనిలేదు. "ఉత్తరేశ్వర పురము" కోనగణపతి ఖండవల్లి శాసనములో ప్రసక్తమైన విధముగా పులుపర్తి గ్రామమునకు వాయవ్యమున నున్నటుల దెలుపబడినందునను కాటయవేముని అన్నవర శాసనము ననుసరించి పులుపర్తి గ్రామము నేటి తణుకు తాలుకా అన్నవరప్పాడు గ్రామముగా గుర్తింపబడి యున్నందునను "ఉత్తరేశ్వర పురము" నేటి తణుకు తాలూకా "ఖండవల్లి" గ్రామముగా నిర్ధరింపవలసి యున్నది. ఈ శాసనము "ఖండవల్లి" గ్రామములోనే లభ్యమగుటవలన కూడ పై నిర్ణయమునకు దోహద మొసంగుచున్నది. ఇక 'వినాయకపురమ'ను నామాంతరము పొందిన "మర్పడిగ గ్రామ" మేదియో

గుర్తించుటకు తగు ఆధారములు దొరకలేదు. ఈ గ్రామ సీమావధుల వర్ణన గుర్తించబడనందున గూడ నీ కార్యము దుర్ఘటమగుచున్నది. ఇక మిగిలిన గ్రామము "ఓనపల్లి." ఇది ఉత్తరేశ్వర పురములో నంతర్భాగముగా చేయబడినందున "ఖండవల్లి" గ్రామములో నొక భాగమై యుండి యుండవలెనని తెలుచున్నది. అయినను అంతకు పూర్వ మీ గ్రామమెచట నున్నదో తెలుపుటకు శాసనములో ఇచ్చిన హద్దుల బట్టి యది "కడమి" గ్రామమునంటి యున్న యొక గ్రామముగా చెప్పనై యున్నది. "కడమి" నేటి కడింపాడు గ్రామముగా కాటయవేముని అన్నవర శాసన ప్రస్తావనలో తెలియనైనది. వినాయకపురమునకు సీమలుగా నొసంగబడిన వెనవెల్లి, పెనుమిర్తి, దుత్తిగ, రావి, గంగాదేవి నడుము మొదలగు వానిలో "దుత్తిగ" నేడు "జుత్తిగ పాడు రేవు"గా పిలువబడుచు గోదావరి యొడ్డున నున్న గ్రామము. "వెనవెల్లి" అనుబంధ శాసనములో నుదహరింపబడిన "ఓనవల్లి"యే యగును. ఇక "పెనుమిర్తి" "రావి" "గంగాదేవి నడుము"ల యునికిని గుర్తించుటకు కొంత పరిశోధన మవసరము.

సంక్షిప్తముగా శాసన సారాంశ మొసగి, మూల శాసనమును ప్రకటింతును.

మొదటి శాసనము

శ్లో 1-4. ప్రార్థన.

శ్లో 5-6. భూలోక భూషణమన దగు "ఆంధ్రదేశ" మొండుగలదు. అది సకల సుఖ పరిపాక సౌరభ్య సీమ. అందు "గౌతమి" యను పేరుతో గంగ ప్రవహించుచుండును. శ్రీశైలము తన శిఖరముపైన సకలభువనాధిపతిని ధరించియున్నది.

శ్లో 7-9. ఆంధ్ర సీమకు మకుటాయమాన మనదగు "ఓరుగల్లు" నగరము సర్వసంపదలతో తుల తూగుచు విరాజిల్లుచున్నది. దాని గోపురములు ఆకాశమంటుచున్నవి. కాంచనమయ కాంతులతో వెలుగుచున్నవి.

శ్లో 10. వివిధ శాస్త్రములందు తమకు గల సందేహముల నివృత్త్యర్థ మేతెంచు పండితుల కా నగరమునందుగల పండితుల ప్రాంగణముల పంజరబద్ధమై యుండు శుకశారికలు తమ పలుకులచే శాస్త్రార్థసందేహ నివృత్తి చేయుటకు సమర్థములై విలసిల్లుచున్నవి.

శ్లో 11-13. అందు కాకతి వంశమండనుడు ప్రోలరాజు కలడు.

శ్లో 14-16. కాలము గడచిన తర్వాత ప్రోలరాజు తన కుమారుడగు రుద్రదేవునకు రాజ్యమును సంక్రమింపజేసెను. అతని ప్రతాప మింతింతనరానిది.

శ్లో 17-18. ఇతడు కీర్తియందు మాత్రమే అనురాగము గలవాడై భూమిని తమ్ముడైన మహాదేవునికి ఇచ్చెను.

శ్లో 19-20. మహాదేవుడు శత్రు పురమును ముట్టడించుచు రణరంగమున గజముపై వీరస్వర్గమందెను.

శ్లో 21-24. ఈ దుస్థితిని బాపుటకు మహాదేవుని కుమారుడు గణపతి రాజ్యభారము వహించెను.

శ్లో 25. ఇంద్రునకు శచీదేవి వలె యీ గణపతికి సోమలదేవి యను భార్య గలదు. సౌభాగ్యలక్ష్మియో యన నీ దంపతులకు రుద్రమాంబ అను కూతురు కలిగెను.

శ్లో 26-27. కాలక్రమాన తండ్రి రాజ్యమును రుద్రమాంబ పొంది, శత్రురాజుల పాలిటి చండికవలె భూమిని పాలించెను.

శ్లో 28. ఈమె వీరయ దేవునిపత్నియై, ముగాకృతిగల ముమ్మడమ్మయను కూతురును బడసెను. ఈమె మహాదేవ నృపున కనురాగవతియై రుద్రదేవుడను కుమారుని గనెను.

శ్లో 29-32. ఈ రుద్రదేవుడు తన మాతామహివలన పొందిన రాజ్యమును శౌర్య ప్రతాపములచే పాలించుచు ప్రతాపరుద్రుడను సార్థక నాముడయ్యెను.

శ్లో 33. సంతతము సర్వమాన్యుడై వెలుగోందు మల్లనమంత్రి పుత్రుడగు, మహాబలాఢ్యుడైన గన్నయమంత్రి వలన రాజు అన్నలదేవమహాతియను అమాత్యుని బొందెను.

శ్లో 34. సకల గుణగణముచే నష్టదిక్కులగల జనులకు చక్షుః ప్రీతి గావించుచు, మనోజ్ఞ నామ విశేషణములచే నొప్పు ఆతడు ఇందులూరి కులీనుడైన గ్రామణి.

శ్లో 35-39. ఈతని బాహాబల సంపద, అస్త్ర శస్త్ర ప్రయోగ దక్షత. సంగరరంగక్రీడానైపుణ్యము, వైరివీరభటహృదయపుటబేధనాపాటవము వర్ణింప నలవిగానివి.

శ్లో 40-42. దేవనాచార్య సంభూతుడు శ్రీరంగాచార్యుడు. శ్రీరంగాచార్యుని సుతుడు విద్దనాచార్యుడు.

శ్లో 43. విద్దనాచార్యుని గురించి యేమని చెప్పగలము? ఈయన ప్రసాదముచే పిన్నయ యజ్వ కుమారుడగు రుద్రదేవుడు రిపు పురములను జయించెను.

శ్లో 44. విద్యానద్యనుషంగిణము, వాగీశరత్నాకరము అనబడు గ్రామము సర్వతోముఖాను స్థాన పరికల్పిత కీర్తి ప్రదమునై బెగ డొందినది.

శ్లో 45. చాళుక్య యిందుశేఖర నృపాలుని నుండి విద్దనాచార్యుడు ఉత్తరేశ్వరపురమును స్వయముగా పొందినవాడై భక్తి పురస్సరముగా బ్రాహ్మణులకు దాన మిచ్చెను.

శ్లో 46. కైలాస నగర విలాసము నధఃకరించు నదియు, శివజ్ఞానేశ్వర స్వామి సద్గురుకటాక్షముచే నిర్మింపబడినదియునగు "భీమవల్లభపురమునకు" పరిసరమున "గంగ" యను నామమున నొక తటాకము త్రవ్వించబడినది. తద్గంగా తటముల తరంగ ఘట్టనలచే నేర్పడిన నురుగుతో నది సముద్రమునే గేలిసేయుచున్నదా? యనునట్లున్నది.

శ్లో 47-48. "పుర్వోత్తర తంత్రసారము" నదగు గ్రంథమును సంకలనముచేసి, దానికి, "ప్రమేయ చర్చామృత" మను నామధేయముంచి, సరస్వతీ కంఠాభరణ శోభగూర్చెను.

శ్లో 49. శాకాబ్దములు 1211 విరోధి సంవత్సర భాద్రపదబహుళ శుక్రవారమున సూర్యగ్రహణ వేళ అన్నలదేవ మంత్రిచే నీ గ్రామము విద్దనాచార్యులవారి కీయబడినది.

శ్లో 50-51. పంచాశత్ఖారి పరిమిత క్షేత్రమగు నా గ్రామము "వినాయక పురము"ను పేరున విలసిల్ల దొడగెను.

శ్లో 52. ఇట్లు పొందిన గ్రామమును విద్దనాచార్యులు తన కులమువారి నాహ్వానించి ప్రీతి పూర్వకముగా దానముచేసెను.

శ్లో 53. ఆ వినాయకపురము జలసమృద్ధిచేతను, వనాధిక్యాశ వలనను, శాలిస్థలములచేతను, సారవంతమైన భూభాగములచేతను, దేవతలకు కూడ తృప్తి నొసంగగల సమస్త సంపదలచేతను ఒప్పారుచున్నది.

తదుపరి దత్తగ్రామ సీమా నిర్ణయ వివరములు ప్రతి గ్రహీతల పేర్లు తెలుపబడును.

ఈ అగ్రహారము నాలుగు భాగములుగా విభజించి, ఒక భాగము విద్దనాచార్యులకు మిగిలిన 3 భాగములు విద్దనాచార్యులచే నాహూతులై వచ్చి పురనివాస మేర్పరచుకొన్న బ్రాహ్మణులకు పంచబడినది.

అనుబంధ శాసనము

శ్లో 1-6. బ్రహ్మచే సృష్టింపబడిన నృపకులములో చంద్రవంశ మొకటి. అందు ఇందుశేఖర నృపాలుడు, ఆతనికి మహాదేవుడు, ఆతనికి ఇందుశేఖరుడను కుమారుడు కలరు.

శ్లో 7-8. దేవనాచార్య కుమారుడు శ్రీ రంగాచార్యుడు. ఇతని కుమారుడు విద్దనాచార్యుడు. ఈ విద్దనాచార్యుడు నిత్యము రుద్రాక్షమాలాధరుడై, విభూతి మేననలదుకొని, విబుధ పరివృతుడై, సదా మోక్షార్థియై మంత్రజపతత్పరుడై విహరించుచుండెడువాడు. ఆతని మహిమలనెన్న నేరికిని శక్యముగాదు!

శ్లో 9-10. విబుధ శ్రేష్ఠుడై నటువంటిన్నీ, కపిగోత్రికుడై నటువంటిన్నీ విద్దనాచార్యునకు ఇందుశేఖర నృపాలుడు భక్తి పురస్సరముగా శాకాబ్దములు 1213 ఖర నామ సంవత్సరమున "ఓనపల్లి" అను గ్రామమును అష్ట భోగ స్వామ్యముగా నిచ్చివేసెను. దానిని విద్దనాచార్యుడు బ్రాహ్మణులకిచ్చెను.

దత్తగ్రామ సీమా నిర్ణయ వివరములు.

ఇది ఉత్తరేశ్వరపురములో నంతర్భాగముగా నొనర్చబడినది.

ఈ శాసన పాఠములచదివి, సంస్కరించి, శుద్ధ పాఠముల నిర్ణయించుటలో నాకు పలువిధముల తోడ్పడి యీ శాసనమును ప్రకటించుటలో సహాయ, సహకారము లందజేసిన గురు స్థానీయులు శతావధాని శ్రీ మంచం బుచ్చిలింగప్పశాస్త్రి గారికి నా కృతజ్ఞతలు.

BRIEF CONTENTS

These plates are preserved in the Department of History, Andhra University, Waltair. They contain two grants. The second grant begins from line 114, of the text.

I Grant:

[Verses 1–32] After invoking the gods Gaṇēsa, Mahishāsuramardini, Varāha and moon it mentions the country of Andhra where the great river Gautami and the holy mount Śrīśaila exist. In that country flourishes the town Ōrugallu. Prōla of the Kākati-*vaṁśa* was its lord. His son Rudradēva succeeded him to the kingdom. As time passed on he offered the lordship of the earth to his younger brother Mahādēva. Once, while invading the town of the enemies he slept on the forehead of an elephant on the battlefield in the night, as if embracing the goddess of victory. His son Gaṇapati became the king. His queen was Sōmaladēvi and their daughter was Rudramāmbā. Her consort was Vīrayadēva. Their daughter was Mummaḍi whose husband was Mahādēva. Their son was Rudradēva. He obtained the kingdom of his grandmother and by virtue of his prowess acquired the epithet *Pratāpa* before his name. While he was ruling the kingdom the subjects were very happy without any evils. There were timely rains thrice in a month.

[Verses 33–42] His minister was Annaladēvahūti son of Gannaya, son of Mallena-*mantrin* of the Indulūri family. He defeated all the enemies with his sword. Though gifted with valour he never budged from loyalty to his master just like the ocean never trespasses the coast-line. He (Annaya-*mantrin*) held esteemed regard in Viddanāchārya son of Srīraṁgāchārya, son of Devanāchārya. A great devotee of Vināyaka and Prōlēśvara Śiva he was.

[Verses 43–48] About Viddanāchārya, what can be said? With his mercy Rudradēva son of Pinnaya-*yajvan* conquered the towns of the enemies. In the village Vāgīśaratnākara he performed the *sarvatōmukha* sacrifice. He obtained from the king Induśēkhara of the Chālukya family the village Uttarēśvarapura and gave it to the brāhmaṇas. He constructed a temple to the god Śiva in the town Bhīmavallabhapura after the name of his preceptor Śivajñānēśvara and constructed a tank by its side. Out of the essence of *Pūrva-tantra* and *Uttara-tantra* (probably *Pūrva-mīmāṁsa* and *Uttara-mīmāṁsa*) he wrote the work named *Pramēya-charchāmṛita* which is like a necklace to the goddess of learning.

[Verses 49–53] In the Śaka year *Pṛithvī-indu-pūsha* (1211), Virōdhi, in the *parvan* or 15th of the dark fortnight of Bhādrapada, Friday on the occasion of the solar eclipse Annaladēva-*sachiva* gave the village Marpaḍiga with all the privileges to Viddanārya of Kapigōtra. The said village consists of fifty *kharis* of land. Viddanārya renamed it as Vināyakapura and shared it with several brāhmaṇas. The said date regularly corresponds **to 10th September A. D. 1289, Friday.**

[lines 95 to 102:] Boundaries

lines 102 to 109. [Donees :] Viddanāchārya is also one of the donees, with four shares. It is stated that the taxes due from the potters, oil mongers and the eighteen castes of people and whatever other levies due from that village are to be paid to the brāhmaṇas only.

Then follow the imprecatory verses (lines 111 to 113).

II Grant (from line 114 on *IV plate : Second Side*).

It introduces the king Induśēkhara [in the line of Chālukyas]. His son was Mahādēva and his son was again Induśēkhara. With great reverence he granted the village Onapalli with *ashta-bhōgas* to Viddanāchārya son of Srī Raṁgāchārya, son of Dēvanāchārya of Kapi-gōtra in the Śaka year *Guṇachandra-pūsha* (1213), Khara, on the occasion of Arddhōdaya. Viddanāchārya again gave that Onapalli village to the brāhmaṇas (names not given). The said date in this case tallies with **21st January A. D. 1292 Monday).** Boundaries of Onapalli are stated in lines 143-147. Some of the places mentioned in the two grants are identifiable near Khandavalli village in the west Godavari district, the find spot of the plates.

This grant does not contain imprecatory verses.

Some salient features of the record : *by Sri P. V. P. Sastry, Editor.*

1. Excluding the usual imprecatory verses the charter contains 63 Sanskrit verses in various metres which exhibit very high standard of composition and they can be treated as a small *kāvya* of ornate style.

2. Pratāparudra is stated to have acquired the prefixing epithet Pratāpa before his name Rudra by virtue of his prowess even before A. D. 1289 the date of this charter.

3. This charter seems to have been issued while Rudramadēvi was alive. The Uttarēśvara[1] grant which is about five months later than this, mentions only Vīrarudra and not even his predecessor, indicating thereby that Rudramadēvi died by that time. The present grant is dated 16-9-1289 A.D. The Chandupatla epigraph[2] which mentions Rudramadēvi's death is dated 25-11-1289 A. D. The Uttarēsvara grant is dated 25-2-1290 A. D. This event has been figuratively expressed in the Uttarēśvara grant in the following verse while describing the town Orugallu.

Śambhōs=Svayambhuvō yatra śiraś-chandra-marīchayaḥ |
kurvvanti chaṁdrikōnnidrāḥ=kṛishṇa-pakshē='pi yāminīḥ ||

(Ep. Ind. XXXIII-p. 86).

[In which town, the rays of the moon on the head of the god Svayambhuśiva awaken or make bright the nights even in the dark fortnights].

By the grace of the god Svayambhu the people of Orugallu were not perturbed even in the dark periods or troubles. The sorrows due to Rudramadēvi's demise which occurred shortly before, were still lingering in the hearts of the people of Orugallu. The verse is a consolatory expression to the subjects of

1. *EI.* HXXVIII pp. 76 ff
2. *Studies in Indian Epigraphy* - Vol. I, p. 40 ff

the town in general and Vīrarudra, the king in particular. The verse in that context has otherwise no relevance for its figurative statement, with the particular mention of *krishṇa–paksha* or dark fortnight.

4. Viddanāchārya was a great scholar in various branches of learning. His work *Prameyacharchāmṛita* is stated to have been the essence of *Pūrva* and *Uttara tantras*, perhaps a treatise on the two main philosophies of the Vedic school, *Pūrva - mīmāṁsa* and *Uttara-mīmāṁsa*, which work seems to be no more extant. He was honoured by several dignitaries with grants of villages and lands.

5. Mahādēva is stated to have slept on the forehead of the elephant in the battle field in the night time while invading the enemy's town.

6. There is some chronological discrepancy in the order of the two grants *i.e.* the present grant datable to 16-9-1289 A.D. and the Uttarēśvara grant datable to 25–2–1290. The former grant refers to the latter by stating that Viddanāchārya obtained the village of Uttarēśvara from Induśēkhara, and gave it to several brāhmaṇas. The latter grant states that Rudradēva son of Pinnaya-*yajvan* obtained Uttarēśvara from Induśēkhara on 25–2–1290 and gave it to Viddanāchārya as *guru-dakshiṇa* probably on the same date. The dates of the two grants are regular and tally with the other details furnished. This discrepancy namely the mention of the later event in the earlier record may be explained thus. The former grant that is, the present Dāyagajakēsari's grant contains in its latter portion (from the beginning of IV Plate second side) a second grant which records the gift of the village Onapalli to the same donee namely Viddanāchārya made by Chālukya Induśēkhara on the date equal to 21st January 1292 A.D. It is quite possible that on this date the first-grant was redrarted according to a previous original of the earlier date. And at that time some additional matter contained in the Uttarēśvara grant might have been inserted in it. Although Viddanāchārya according to the Uttarēśvara grant got it through Rudradēva son of Pinnaya-*yajvan as guru-dakshiṇa*, the present grant states simply that Viddana himself got it from Induśēkhara, which does not make any serious difference.

7. The seal on the ring is attested by the legend *Dāyagajakēsari* which is very important and calls for some explanation. To whom does this title apply? The village Vināyakapura was granted by Indulūri Annaladēvahūti who obtained it from Chālukya Induśēkhara the subordinate ruler of the region. The king was Kākatīya Pratāparudra. Of these three it is not stated anywhere in the record who possessed the title. If we consider the symbol of *varāha* as an associate evidence, it applies equally to the Kākatiya king Pratāparudra as well as the Chālukya prince Induśēkhara. There are instances where copper plate grants were issued under the authority of the subordinate rulers. It is also to be noted that the title *Dāya-gaja-kēsari* is not in popular usage applicable to Kākati Pratāparudra. It is to be examined whether we can attribute the title *Dāyagajakēsari* of this copper plate grant to Kākatīya Pratāparudra. Till now even a single coin which can be definitely assigned to the Kākatīya rulers did not come to light. If the assumption that the Kākatīya king possessed the title *Dāyagajakēsari* is acceptable all the coins bearing that legend along with the bore symbol can be safely ascribed to the Kākatīyas. There is an epigraphic evidence which throws some light on this aspect.

The Bayyaram tank inscription states that Prōla I, had the title *arigajakēsari* and caused a tank to be dug after that and called it *Kēsari-taṭāka*. More than one tank of this name have been dug by his successors. And it is specifically stated there that to commemorate the great work of uplifting the earth by Prōla I, his successors used to strike the symbol of *varāha* on their coins and cattle.[1] Thus coins bearing the symbol of *varāha* and the legend ending with *gajakēsari* can be reasonably ascribed to the Kākatīyas. A number of instances can be quoted from the inscriptions of the Kākatīya period where coins and measures named after *Kēsari*, like *Kēsari-gadyānamu*, *Kēsari-puṭṭi* are mentioned. In view of such notices the *Dāyagajakēsari* title of the present grant can be attributed to the king Pratāparudra. The seal of the grant with the legend *Dāyagajakēsari* which is unique in character thus enables us to assign all the coins with *gaja- kēsari* legend and *varāha* symbol to the Kākatīyas.

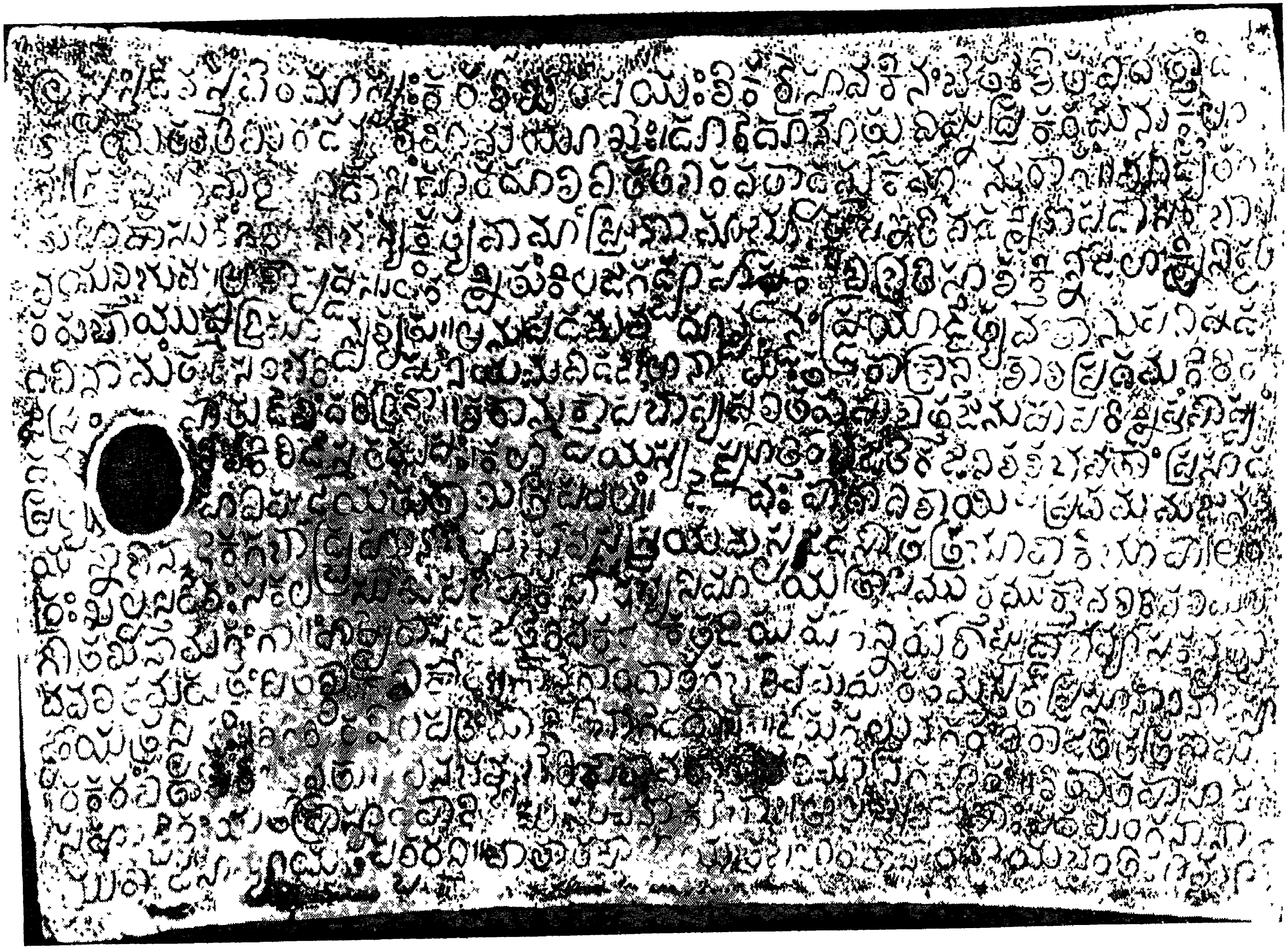
TEXT [2]

[Metres : I Grant: Verses 1, 5, 6 and 37 *Sragdharā;* verses 2, 35, 36, 44, 45, 49, 52 and 53 *Śārdūlavikrīḍitā ;* verse 3 *Mālinī;* verse 4 *Śikhariṇī;* verse 7 *Rathōddhatā*: verses 8 to 16, 24 to 33, 41, 42, 47 and 48 *Indravajrā;* verse 17 *Upēndravajrā;* verse 34 *Svāgatā;* verses 18 to 23, 38, 39, 40, 43, 50, 51, *Anushṭubh.* II Grant: Verses 1, 7 and 8 *Sragdharā;* verses 2, 4, 6, 9 *Śārdūlavikrīḍitā* verse 3 *Indravajrā;* verse 5 *Āryā;* verse 10 *Upēndravajrā*].

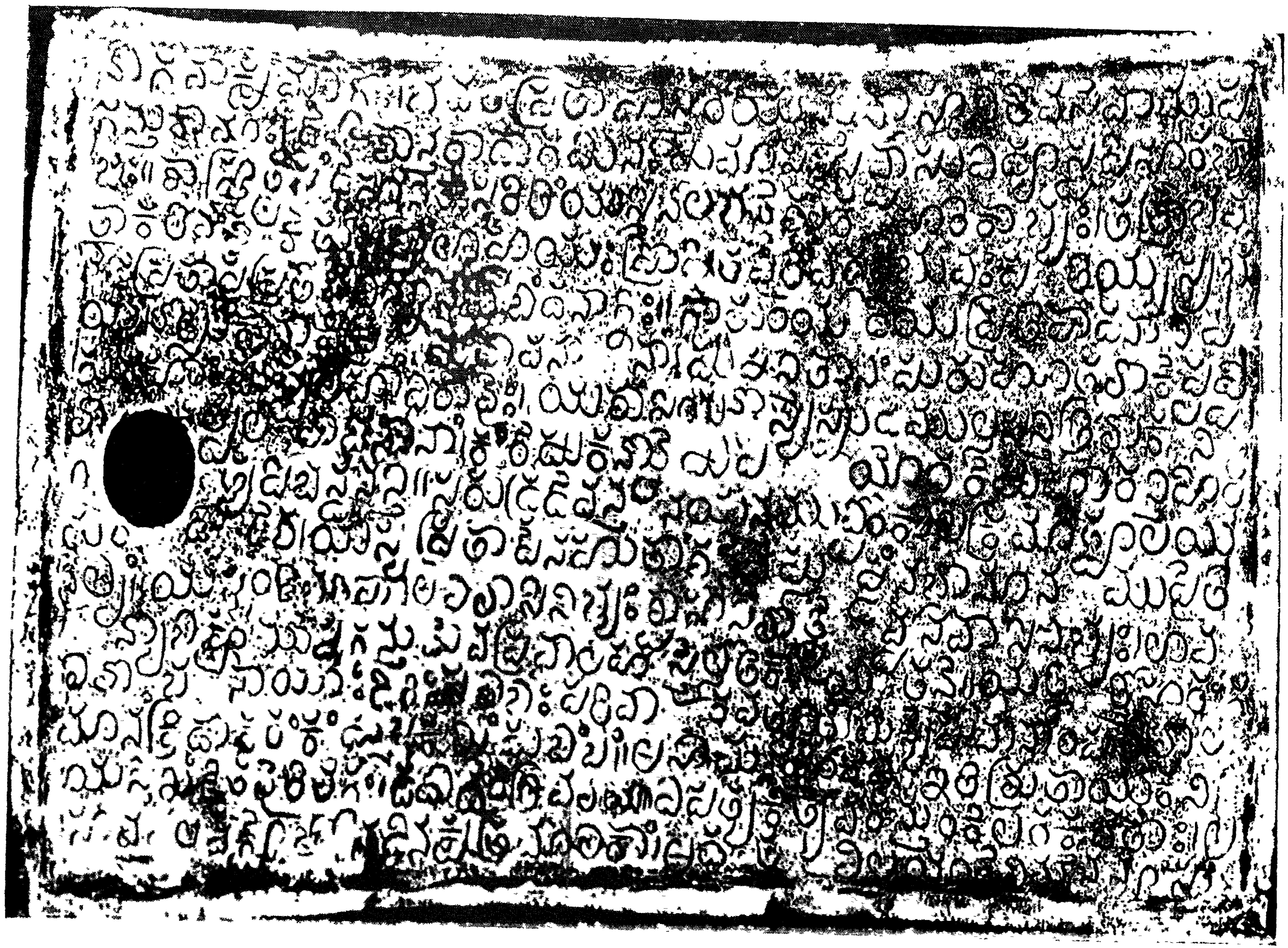
FIRST PLATE : FIRST SIDE

1. ◎ स्वस्ति [।।*] देव स्तंबेरमास्य: करशिखरपय: शीकरै स्तावकीनं चेत: शीतं विधत्तां द -
2. [ल] यतु तिमिरं दन्तरेखामयूखै: । दूरे धूनोतु विघ्नप्रकर मनुकलं
3. व्यग्रक [ण्ठा] ग्रवातै [श्चूडा] सिंदूरधूलीविततिभि रवता द्धर्मकर्मानुरागं (गम्) ।। [1*] माद्यंतं
4. महिषासुरं [गिरिनिभं] न्यक्कृत्य वामांध्रिणा [मा] भूत्कंप इतीव दक्षिणपदा संभा -
5. वयन्ती भुवं । आशास्वष्टसु रक्षितुं किल जगद्बाहाष्टकं बिभ्रती सा शक्ति र्निटलाक्षिनिष्ठु-
6. ररुचा युष्मद्रिपू न्पश्यतु ।। [2*] अनुपद मवधून्व न्दंष्ट्रया दैत्यवंशा नुपनिषद-
7. टवीना मंतरे संचरिष्णु: नियमविदचलाना मंतरा कान्तिशाली प्रथमकिरि र-

1. *Tēn=ōddhṛitā bhūs=sakal=āsmadīy=ēty=ākhyātukāmair=iva bhūmi - pālaiḥ |* *yad=vaṁśajais=svarṇa-gavādikēshu varāha - mudrā vihitā kṛitajñaiḥ* ॥ (*Ep. Āndhrica I, p. 88*).
2. The text supplied by Sri Turaga Krishnamurthy is improved from the plates with the kind permission of Sri E. V. Suryanarayana murthy, Head of the Department of History and Sri C. Somasundara Rao, Lecturer in History, Andhra University, Waltair, for which I owe my indebtedness to these scholars.—Editor.



I Plate : First Side



I Plate : Second Side

8. जस्रं पातुदेवीं धरित्रीं [त्रीम्] ।। [3*] शरान्मुक्त्वा पंचा प्यफलित
रुषा चित्तजनुषा परिक्षिप्तं पौष्पं

9. धनुरिव किरीटे स्मर [धु] षः कला यस्य स्फूर्त्ति भजति रजनीशश्च भवतां प्रसाद

10. प्रत्यूहं विघटयतु तामिस्रपटलं (लम्) ।। [4*] देवः पाथोविशायी प्रथम मजन-

11. य न्नाभिनालीकगर्भा द्ब्रह्मा [णं भूर्भूव] स्व स्त्रय मसृज दसौ तत्रभूलोकभूषा । अं-

12. ध्रः खल्वस्ति देशः सकलसुख परीपाक सौरभ्यसीमा यत्रास्ते मुक्तमुक्तावलि रिव विमला

13. गौतमी नाम गंगा ।। [5*] बाष्पै रानंदजातैरिव कटकतटी झर्झरै
र्निर्जरौघै र्द्दानिव्यासक्तनृत्तैरि-

14. ध(व)वलितमरुत्कंपितै श्शाखिकांडैः । गानै र्गंधार गर्भैरिव मधुरतमै स्त[त्]
प्रसूनानि नादैस्या (स्सा)-

15. द्धं यत्रस्थितः श्रीगिरि रखिलप [ति] मौलिभागे दधान : ।। [6*]
ओरुंगल्लु[1] नगरं विराजते तत्र गोपु-

16. रकरं (रां) चितांबरं । देवताभवनभव्यभेरिका रावराणितविमानगह्वरं (रम्) ।। [7*]
शीतातपासार

17. सहाश्चिरं यत् प्रासादपालीषु सुवर्ण्णकुंभाः । आलंब्य [वि] ष्णोः [पद] मंगनाना

18. मुरोज साम्याय तपश्चरन्ति ।। [8*] बालातपायत्र बला [धिपा] नां यच्छंति हर्म्या-

FIRST PLATE : SECOND SIDE

19. णि गवाक्षमार्गैः । भव [त्] प्रतापास्तिरयन्तु नास्मा नितीव सेवा मुप-

20. गन्तुकामाः ।[। 9*] देशान्तरादागमिनः पुमांसः सर्वासु विद्या स्वपि सारभा-

21. जः । शास्त्रार्त्थं संदेह निरासरीतिं यस्मिन् लभन्ते शुक सारिकाभ्यः । [। 10*] तत्राभव-

22. त्काकतिवंशकेतुः प्रोलाह्वयः प्रोषितवैरिवर्ग्गः । भुवः पतिर्य्यस्य भु-

23. जप्रताप प्रतिच्छवि र्न्नूनमबिंधनाग्निः ।। [11*] गातुं यदीय प्रति पादनानि प-

24. र्युत्सुकानां प्रमदावनानां । पुष्णन्ति तानं पुरुहूतलोके पृथ्वी-

25. रुहाः पुष्पलिहां विरावैः ।। [12*] यशांसि यस्य [स्फु] टमुल्लसन्ति त्रिलोकनी-

26. लोत्पललोचनानां । कंठेषु कर्णेषु पयोधरेषु हारन्ति हीरं-

27. त्यपि चन्दनन्ति ।। [13*] सरुद्रदेव न्तनयन्त मुर्वीं कालक्रमात्पालयि-

28. तुं दिदेश । यस्य प्रतापेन हुताशनेन प्लुष्टं नभोनून मुपैति-

1. May be read as ओरुगल्लु to fit in the metre of the verse.

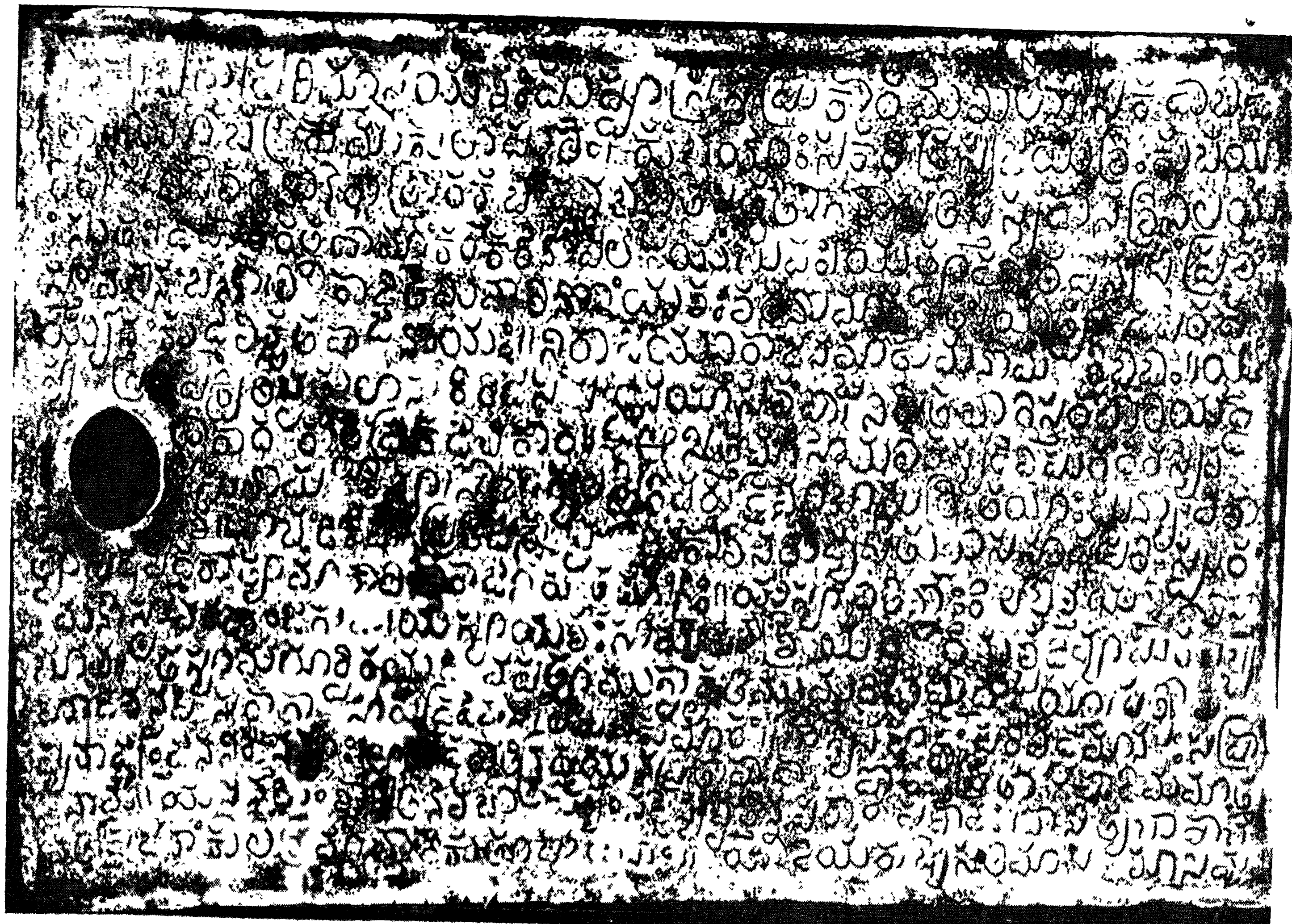
29. नैल्यं ।। [14*] यस्यारिभूपालविलासिनीभ्यः श्वासानिलोत्थैर्वनवासिनीभ्यः । लाव-
30. ण्यभिक्षामुपगन्तु मेव प्रवालहस्तै र्लतिकायतन्ते ।। [15*] यत्कीर्तिसारंग
31. विलोचनायाः दिग्भिः सखीभिः परिवारवत्याः । मन्ये घनानां पथिलोल-
32. मानं क्रीडाकरं कंदुक मिंदु बिंबं ।। [16*] असौमहादेव इति श्र्ुताय कनी-
33. यसे खंडित वैरिवर्गः । दधौ (दौ) धरित्रीवलयाधिपत्यं कीर्त्यैव रन्तुं किलरक्तचेताः [17*] अ
34. सावचल वक्षोजां[1] नदी नक्षत्र मालिकां । अधत्त लीलया देवी मनन्यां सा-

SECOND PLATE : FIRST SIDE

35. गरांबरां (राम्) । [। 18*] परिम्लान यशःपुष्पां स्रस्तप्राकारमेखलां ।। स कदाचिद
36. [राती] यां चक्रे कामाकुलां पुरीं (रीम् ।।) [19*] कुंभयोः स करींद्रस्य जयश्रीः[2] कुचयो-
37. रिव ।। संविवेश रणे रात्रौ रक्तचंदनचर्च्चितः । [। 20*] ततो गणपति स्तस्य दान श्रीनिलय-
38. : सुतः । दधार रत्नधामांकं करेण वलयंभुवः । [21*] यत्पादपीठविन्यस्तं प्रश-
39. स्तं वसनं बभौ । चिरार्ज्जित मिवारीणां यशः शरण मागतं (तम्) । [। 22*] यत्पादपीठ प-
40. र्य्यन्तं कुट्मलीकृतपाणयः ।। (।) नीराजयन्ति राजान श्चूडामणि मरीचिभिः ।। [23*] य-
41. स्य प्रतीपक्षितिभृत्कुलानां किरीटसंघट्टनया सशंपा । निपीतवारि स्तरवारियष्टि
42. र्द्धाराधरत्वं प्रकटीचकार ।। [24*] आसीत्तमा सोमलि रस्य देवी पुरंदरस्येव
43. पुलोमकन्या । सौभाग्यलक्ष्मीरिव रुद्रमांबा पुत्रीतयोः पुण्यवशा
44. च्चकाशे ।। [25*] सा चंडिकेव प्रतिपक्षवृत्तिः कालेन राज्यं पितुरास साद । परिस्फुरं-
45. त्या [– *] पदपद्म कांत्या माराधिता राजभि रुत्तमांगैः ।। [26*] यस्या वितीर्णः किलचिन्तय [–] चिन्ता-
46. मणि (:) स्थावरतां जगाम । यस्या यशः साम्य [म] नाश्रयन्ती धेनुश्च दिव्या सुरभिर्ब्ब-
47. भूव ।। [27*] तस्या मभूद्वीरयदेव पत्न्यां मुग्धाकृति र्म्मुम्मडिनामधेया । पत्यौ म-
48. हादेवनृपे सरागा सारुद्रदेवं सुषुवे कुमारं ।। [28*] भाग्येन सार्द्धं परिवर्द्धमानः सप्रा-

1. The letter जां is not distinct.

2. Read जयश्रीकुचयोरिव



II PLATE : FIRST SIDE

Khaṇḍavalli Plates of Dāyagaja-Kēsari



II Plate : Second Side

49. प्यराज्यं जननीजनन्याः । आरादरातीन्क्रथयन् प्रतापा दाप्नोत् प्रतापादिम मात्म
50. नाम । (।।) [29*] यस्मिन्महीं शासति ने (नै) व चौर्य्यं नदैन्यवृत्ति र्न्न परापवादः । नासत्यभाषा [भ –]
51. वति प्रजानां कुलक्रमाचारकुतूहलानां ।। [30*] यदीयराज्ये सति मासिमासि वा-

SECOND PLATE : SECOND SIDE

52. रत्रयं वर्षति वारिवाहः । जना निरातंकनिरीतिशंका भवन्ति सस्यानिचयं -
53. ति (न्ति) रु (ऋ) द्धि (द्धिम्) ।। [31*] कीर्त्ति र्य्यदीया लुलितांबरश्रीः पयोधरस्फूर्त्ति मदर्शयन्ती । न-
54. क्षत्रमालाभरणं वहन्ती बिभर्त्तिभव्यं सुमनो विकासं (सम्) ।[। 32*] मान्यः सतां मल्ले-
55. न मंत्रिपुत्रान्महाबला द्गन्नयनामधेयात् । उदेयिवा नन्नलदेवहूति रमा -
56. त्यतांप्रापदमुष्यराज्ञः ।। [33*] ईंदुलूरु रिति यश्च [कुलीन ग्रामनामनि]जनाम वि -
57. शिषत् । बिभ्र दात्मगुण पंक्ति मनन्या मव्यन ग्दशसु दिक्षु [जनेभ्यः] ।। [34*] यद्बाहा -
58. बलसंपदा कुटिलितभ्रूकल्पकोदंडया निर्म्मुक्ता निशिताः शराः कुवलया
59. रूक्षाः कटाक्षा इव । प्राप्तुंसंगरमीहिनां प्रतिभटश्रीसंगिनां [नीभरं?] भिंदाना
60. हृदयानि रक्तिमदशां नक्वाप्यहो बिभ्रति ।। [35*] यन्निस्त्रिंशसितेतराहि रहितश्वा -
61. सानिल ग्रासवान् प्राप्तुं तन्महिलाविलासहसितं क्षीरं कलत्कौशल : । म [त्कां]
62. त्यावर लंपटावरवधूहस्तोत्पल स्रक्त्विषां माभून्म्लानिरितीव निर्म्मलयशोनिर्म्मोक मा-
63. मुंचति ।। [36*] शश्वद्यस्यत्रिलोकीतिलकित यशसस्त्याग माकर्ण्यनूनं प्राप्त स्पर्द्धालु
64. भावं वितरण निपुणं स्थावरात्माशरीरी । पुष्पैः क्रोधाट्टहासं वहति किसलयै
65. राधिर्वह्निं द्विरेफै र्द्धूमस्तोमं चकिंच स्फुरितफलमिषा प्रांतरेषु स्फुलिंगान् ।। [37*] यः
66. सत्वी निजराज (जा) ज्ञां न कदाचि दलंघयत् । ईश्वरेच्छामिव स्रष्टा । वेलामिव महोदधिः । [38*]
67. अकर्म्मकठिने ताम्रे यस्यपाणौ कृपाणिका । विभाति प्रसभाकृष्टा । वेणीव रि -
68. पुसंपदः ।। [39*] देवनाचार्य्यसंभूत श्रीरंगाचार्य्यसंभवे [सभक्ति] वि -

THIRD PLATE : FIRST SIDE

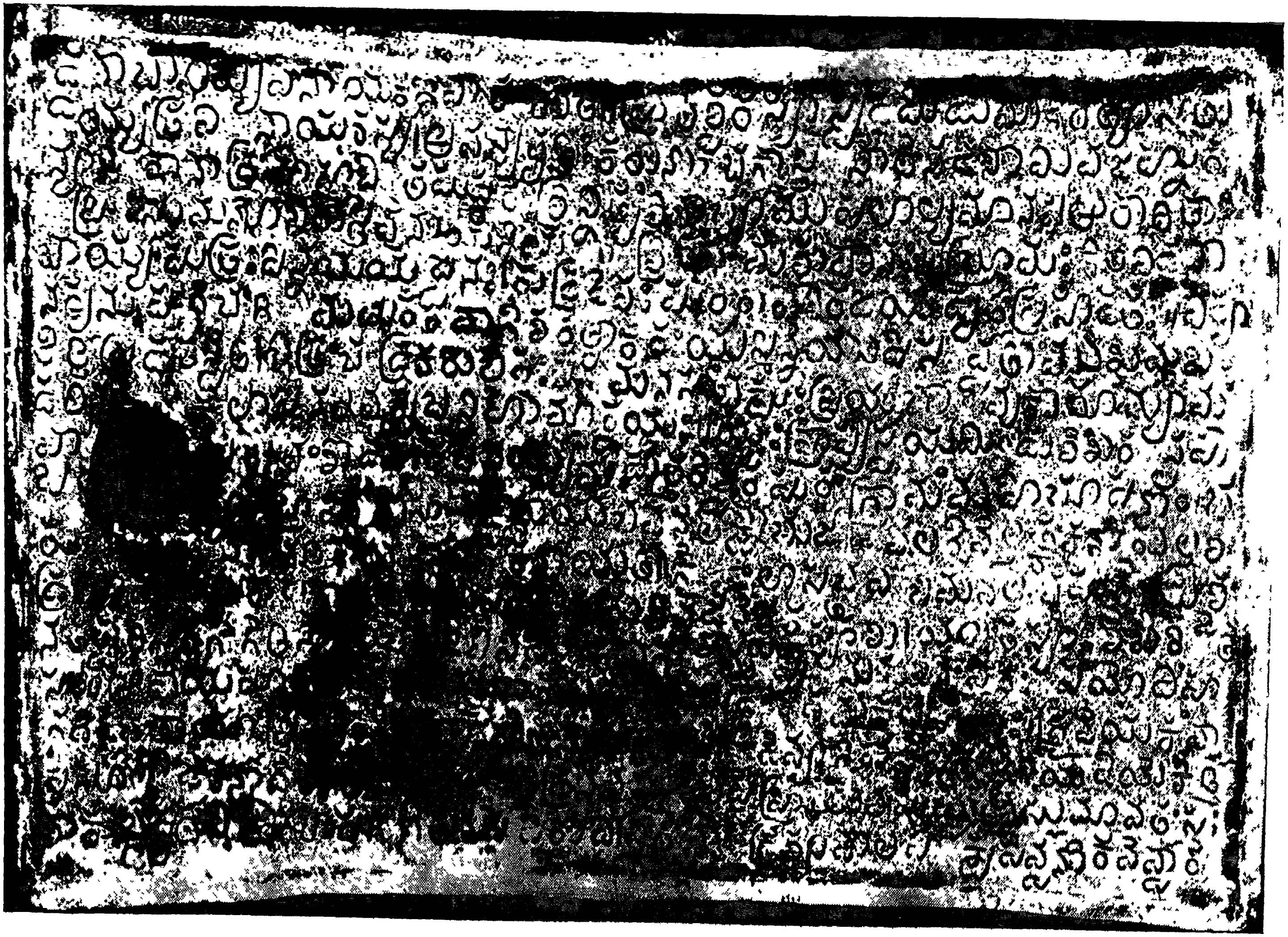
69. द्दनाचार्य्ये[वि]नायक इवाकरोत् ।।[40*]प्रोलेश्वर स्यास्पदमिंदु मौले रध्यासितु
70. र्य्यत्र विनायकस्य । अनन्यवृत्तिः करुणा चकास्ति नाथे नदीनामिव जह्नुक -
71. न्या ।।[41*] दानार्द्र हस्तांचित पुष्करश्री र्न्नित्यं शिवाभ्या मुपलाल्यमानः । आराधितां-
72. घ्रिः सुमनोभि रास्ते वैनायकीयं श्रियमाप्नुवानः ।। [42*] ब्रूमः किं वि[द्द] ना
73. चार्य्यं पुत्रः पित्रय यज्वनः । रुद्रदेवः पुरी [रारी] रजयद्यत् प्रसादतः ।। [43*] विद्या-
74. नद्यनुषंगिच (भं) गि म (धु) रं वागीशरत्नाकरं यस्मिन्नेयुपि सर्व्वतोमुखमखं
75. कीर्तिप्रदं तन्व [ति] । चित्रं चंद्रकरोचिषः [सु] मनसां चक्षुःप्रियं भावुका धूम्यामं -
76. डलिन (नः) कलापिन (इ) व क्षीबन्ति होमाग्नयः ।। [44*] यः प्राप्य स्वय मिंदुशेखर नृपा
77. च्चालुक्यवंशोद्भवा दष्टैश्वर्य्यम दुत्तरेश्वरपुरं ग्रामं महीभूषणं भ
78. क्त्याब्राह्मणसा द्विधाय भवने लक्ष्मीभुजावल्लरीवेल्लत्कंकणझल्लरी
79. झणझणान्भूयः समाकर्ण्नयत् ।। [45*] कैलासच्छविर्भिमवल्लभपुरे यश्चं -
80. द्रचूडामणे रागारं निरमापय द्गुरुशिवज्ञानेश्वरस्यारव्यया । तस्या[1]: शेखरिते -
81. न तत्परिसरे गंगेति नाम्ना चलद्वीचीवीथितडाग मप्यनुदिनं फेनैः पयोधिं ह -
82. सत् ।। [46*] आदाय पूर्व्वोत्तरतंत्रसारं मगुंफयद्ग्रंथ मकल्मषं यः । ग्रैवेयकं वा -
83. गधिदेवतायाः प्रमेयचर्च्चामृतनामधेयं (यम्) ।। [47*] देव्या गिरा विस्मितया यदीये कीर्त्ति
84. प्रसूने निजकर्णदेशं । आरोपिते तत्रनवस्तुमीष्टे ह्रियेवपूर्व्वं [:कु] सुमावतंसः ।।[48*]
85. शाकाब्दे पृथु(थि)वींदु पूष गणिते वर्षे विरोधिप्रथे भाद्रे श्यामलपक्षपर्व्वणि कवेर्व्वारे

THIRD PLATE : SECOND SIDE

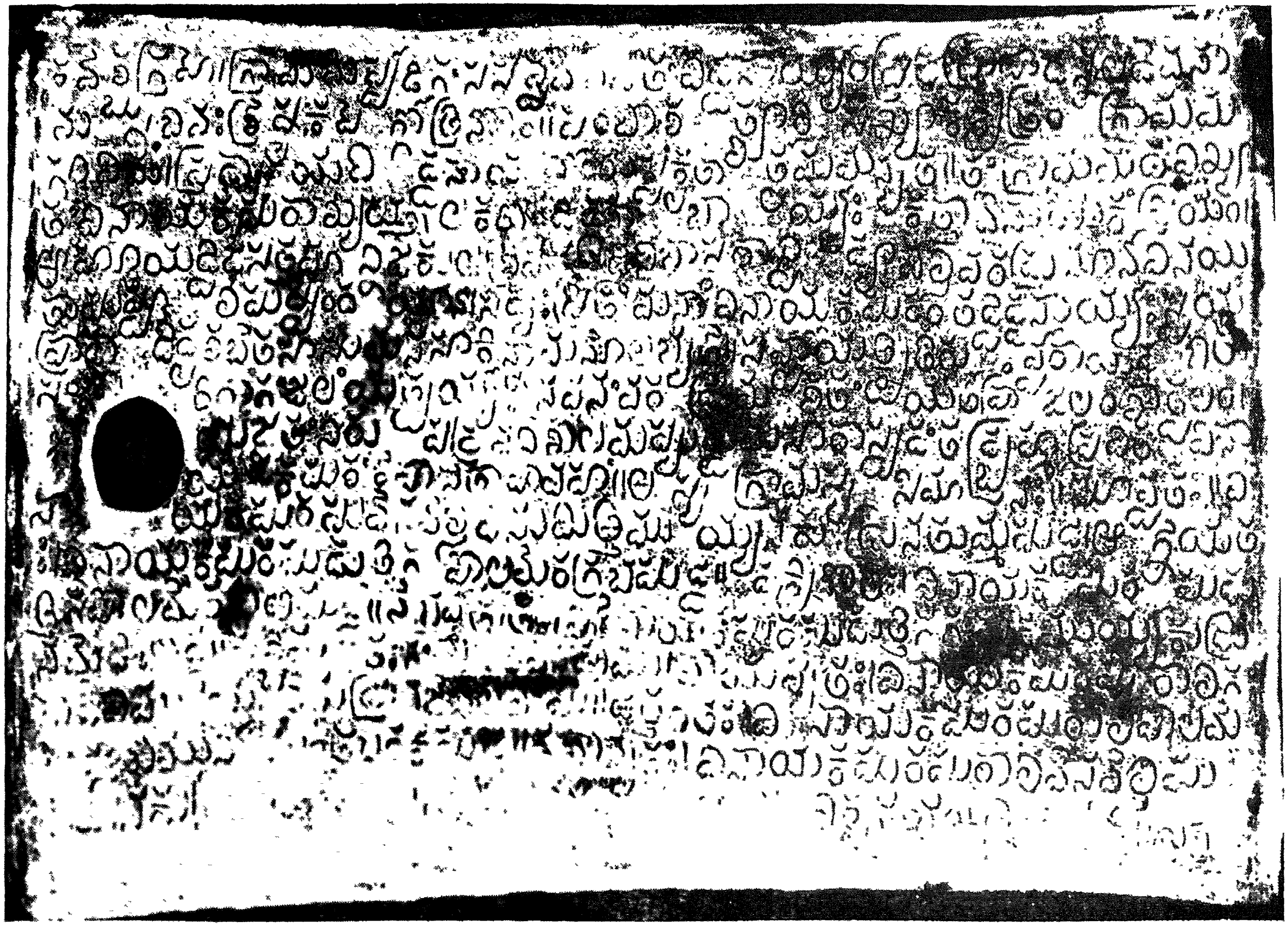
86. रवेश्चग्रहे । ग्रामं मर्प्पडिगं ससर्व्वविभवं तंविद्दनार्य्यं प्रति प्रादा दन्नलदेवना -
87. मसचिवः श्रेष्ठः[2]कपेर्गोत्रिणां (णाम्) ।। [49*] पंचाशत्वारिसंर०याक क्षेत्रं ग्राम म -

1. The antecedent of this feminine pronoun is not properly understood.
2. Indulūri Annaladēva according to Śivayōgasāra belongs to Kauṇḍinya - *gōtra*. Hence it may be read as श्रेष्ठं instead of श्रेष्ठः, so as to qualify Viddanāchārya who belongs to Kapi - *gōtra*.

Khaṇḍavalli Plates of Dāyagaja-Kēsari



III Plate : First Side



III Plate : Second Side

88. साविमं । प्रदाय विद्द्नार्य्याय स्वंकृतार्थं ममन्यत ।। [50*] तंग्राम मथविरव्या -
89. तं विनायकपुराख्यया । अकरो द्विद्दनाचार्य्यः कत्ता (र्त्ता) वैनायकंप्रियं (यम्) ।। [51*]
90. आहूय द्विजसत्तमान्निजकुलश्रीपद्मिनीभास्करा न्विद्यावल्लिवरद्रुमान् विनयि -
91. ता पुष्पालिपुष्पंधयान् । सद्यः प्रीतमना विनायकपुरं तद्विद्दनार्य्यः स्वयं
92. प्रादादीदृशचेतसां सुमनसां किन्नाम नोलभ्यते ।। [52*] सर्व्वायित्
क्षिति रुर्व्वरा यदभितः
93. संचारि गांगं जलं यत्पर्य्यन्तवनं वरद्रुमशतं यत्प्रांजलं शाद्वलं ।
94. यज्जातं निरुपद्रवं निखिल मप्युद्दाम सारास्पदं तद्ब्रह्मप्रथित [–] विना -
95. यकपुरं केषा [–] नतोषावहां (हम्) ।। [53*] अस्य ग्रामस्य सीमानः ।। पूर्व्वतः। वि-
96. नायकपुरपु वेनवेल्लि पेनुमिॐ मुय्यनकुट्रु न तुम्मपुट्ट । आग्नेयत-
97. : । विनायकपुरपु दुत्तिग पोलमेर ग्रच्चपुट्ट ।। दक्षिणतः । विनायकपुरपु दु -
98. त्तिग पोलमेर कोॐपुट्ट ।। नैभर्वत्य (ऋत्य) तः । विनायकपुरपु दुत्तिग
गंगादे[वि*]मुय्यकुट्रु -
99. न मेडिबोड्डु ।। पश्चिमतः गंगादेविनड्मु । वायव्यतः । विनायकपुरपु रालिगं -
100. गादेवि मुय्यनकुट्रु न जेनलवंपु ।। उत्तरतः । विनायकपुरपु रालिपोलमे -
101. [र] भल्लभीमुनि पुंतबरके पुट्ट । ईशान्यतः। विनायकपुरपु रालि वेनवेल्लि मु
102. य्यनकुट्रु नदर्भपुट्ट ।। तएते । विष्णुघ[ट] शासिनः । वि [ट्टनय अर्त्थि] ।
प्रोले घटशा –

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103. सिनः । [विॐ पेरुमाडि घ । केशव घ । – – – – एते ह–
104. रिताः । सूर्य्यदेवभट्ट – – – – – –
105. – – – – – – शासिनः । सोमनाथ घ । – – – – – – अन्ने
106. घ – – – – – – – – एतेकुंडिनाः । त्रिकोटेश्वर घ । क–वेन्नकूत
107. घ । – – – – – – – – एते कश्यपाः । जोस्यपेरुमाडि घ । भारद्वाजः । कंचि–
108. – – – – – – – – – प्रोले घटशासिनः । अग्रहारप्रदातारः ।
109. विद्दनाचार्य्याः श्रीमदा [– – –] चतुर्भगिनः । एते कपिगोत्राः । अत्रच ग्रामे कुंभका
110. र तैलकाराद्यष्टादश जातिभिर्य्यद्देयं यच्चान्यन्मद्यकं (मध्यकं ?) तत्सर्व्वं मेभ्य एव विप्रे
111. भ्यो दत्तं । सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः । सर्व्वा [नें] ता

112. न्भाविनः पार्त्थिवेन्द्रान्भूयो भूयो याचते रामचंद्रः । बहुभिर्व्वसुधादत्ता बहु–

113. भिश्चानु पालिता । यस्य यस्य यदाभूमि स्तस्य तस्य तदाफलं (लम्) । स्वस्ति । श्री

FOURTH PLATE : SECOND SIDE

114. ॐ श्रीगणपतये नमः ।। भक्तानां मुक्तिवीथी मिव सुचरयितुं [द्योतमा-]

115. नाग्रदन्तः संसार श्रान्तिरेखा मिव विघटयितुं वीजितश्रोत्रपालीः । प्र-

116. त्यर्त्थिव्रातलक्ष्मीमिव मलिनयितुं सांद्र दानांबुधारः स श्रीमा [न्सा]-

117. मजास्यः स्फुरतु [तव] मनः पद्मपीठे कृपालुः ।। [1*] यस्याग्रे [शिश वन्ति दि-]

118. क्करिवरा मुस्तातिकूर्म्माधिपः सर्प्पप्राग्रहराबिसन्ति तटिनी [कान्तश्च]

119. कासारति । किंच क्ष्मावलयं विषाण विलग च्छैवाल जालत्य [सौ] ब्रह्मांडाल्पत-

120. या निकुंचित महाकायः किरिः पातु वः ।। [2*] [शृंगार] मार्ग्गचर

121. मीश्वरमत्तनागं कर्त्तुं कुतूहलवतः कुसुमायुधस्य । पु-

122. ष्पैः कृता सृणि रिवेंदुकला । कपर्द्दं व्यासंगिनी भवतु काम्य विभूतये

123. वः ।। [3*] प्रासोष्ट प्रथमं पयोधि शयनं [:*] पद्मासनं सत्वयं लोकानां [म]-

124. [चलीकृतं] नृपकुल न्तत्रास्ति सोमोद्भवं ।। तस्मिन्भूपति रिंदुशेखर इति [प्राभू-]

125. न्महादेवराट् तज्जन्मा भवदिंदुशेखर इतिक्ष्माभृ त्ततः [प्राभवत्] ।। [4*] स रिपुपु-

126. रवधूविलासहासा नधरितवान्करचंद्रहासभासा । अतिरय [जखर]

127. द्युति यशोभि र्न्निजतनुनिह्नुत पंचबाणलक्ष्मीः [5*] । माणिक्याभरणा मनोज्ञव-

128. सना मान्यांगरागा मधु स्फायन्माल्य [भरा] मरा [ल] गमना मायूर

129. बर्हालिकाः ।[1] रम्यांगा विषमास्त्वरा [ग] करणी राज्यस्यलक्ष्मी [स्वयं] रक्ता य-

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130. त्र त मिंदुशेखर महाराजं [सरा– – –] ।। [6*] राजा भक्तिं स धत्ते रुचि-

131. रफलकरी [देव] नाचार्य्यसूनोः श्रीरंगाचार्य्यनाम्न स्तनुजनु-

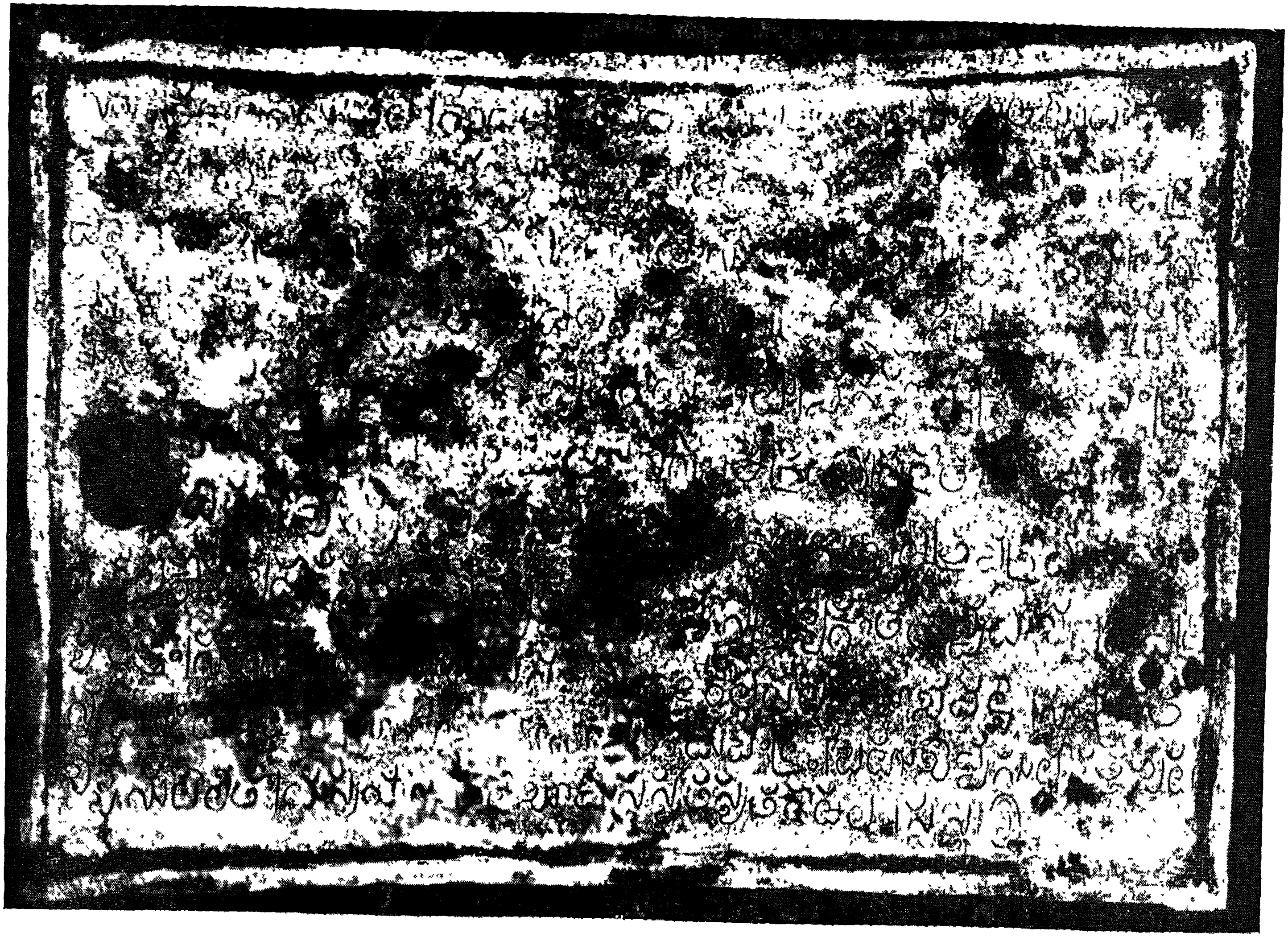
132. षि शिवे विद्दनाचार्य्यवर्य्ये । नित्यं रुद्राक्षमाला वलयिनि निय-

133. ते भूतिभव्यांगरागे कीर्त्ति गंधापदाने विबुधपरिवृते पुण्यकैलास

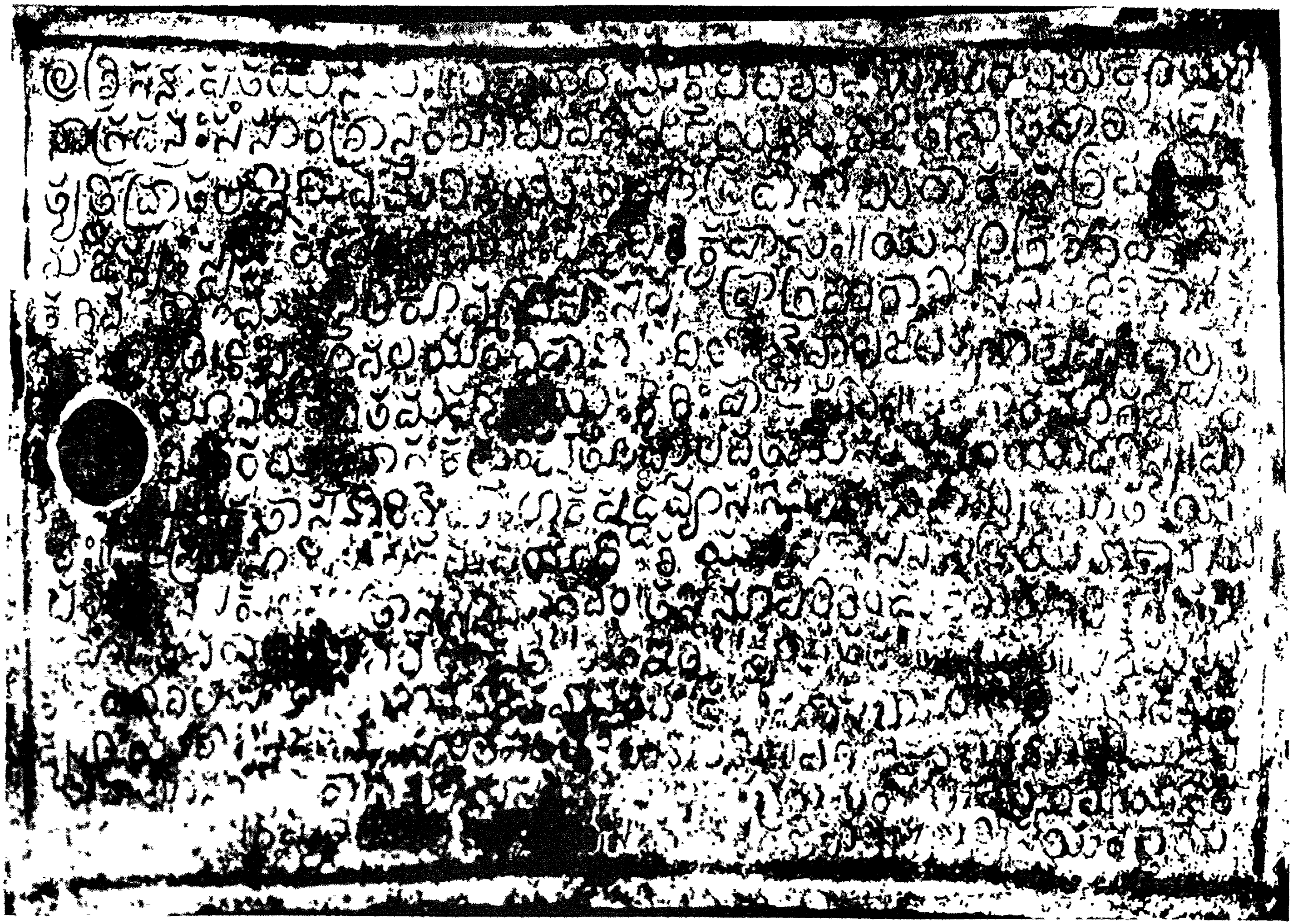
134. भाजि ।। [7*] तंवक्तुं के समर्त्थाः विविध गुणमणिं विद्दनाचार्य्य वार्द्धि य-

1. The *visarga* seems to be redundant.

Khaṇḍavalli Plates of Dāyagaja-Kēsari

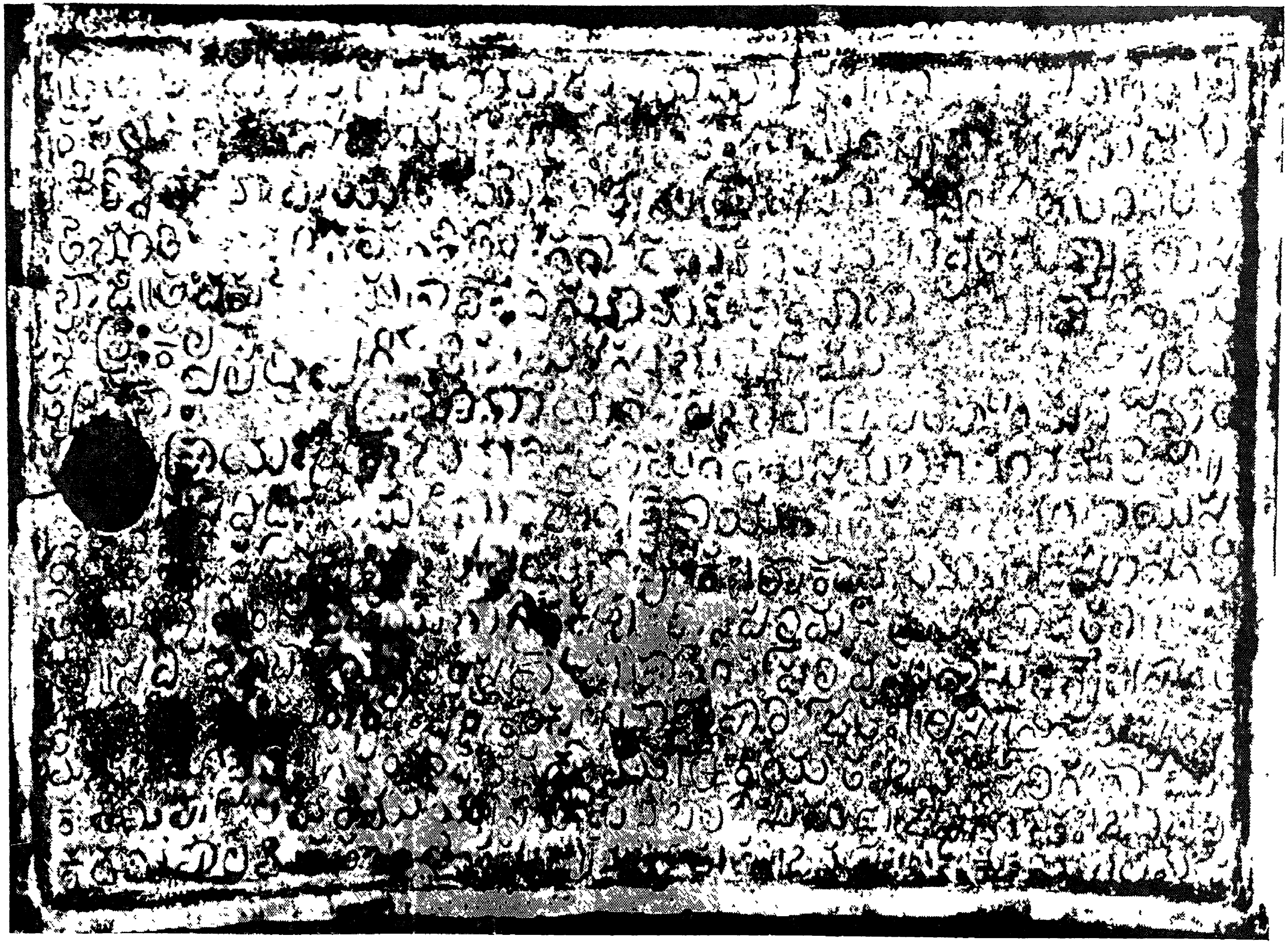


IV Plate : First Side



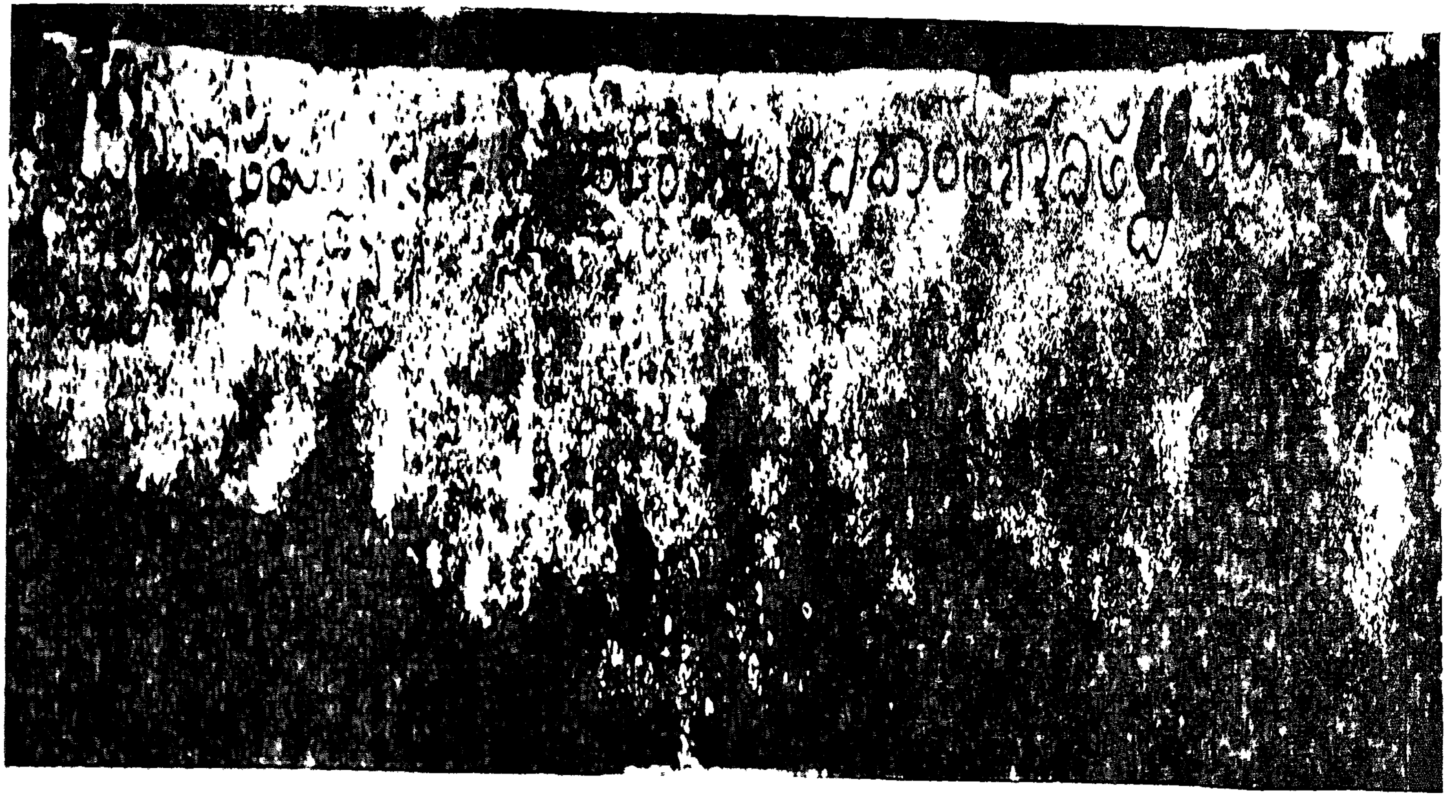
IV Plate : Second Side

130
132
134
136
138
140
141
144



V PLATE : FIRST SIDF

Khaṇḍavalli Plates of Dāyagaja-Kēsari



V Plate : Second Side

135. न्मंत्रैः कल्पवृक्षै र्ज्झगि[डि] ति सुमनसां भुक्ति मुक्ती [फलर्द्धी ।] स्वाय-
136. त्यानां द्रुमाणां यशसि [परिभवं] प्रापि तेषां सुवर्ण्णं
137. प्रायः क्षीरांबुराशि स्तरलिमगरिम [स्सीम] भूमान मेति ।। [8*]
138. तस्मै विद्दन नामधेय विबुधश्रेष्ठाय गोत्रेकपेः संभूताय स
139. इंदुशेखरनृपः शंभुप्रियं भावुकः । शाकाब्दे गुणचंद्रपूष गणि-
140. ते पुण्ये खरो (रे) द्धोदये भोगै रष्टभि रोनपल्लि मतुलां प्रादत्त विभ्राजि-
141. ता [--] ।। [9*] स विद्दनाचार्य्य वरस्तदानीं ता मोनपल्लि वसुधासुरेभ्यः । प्रादत्त
142. संतोषकरः सुरेभ्यः पंक्ति फलाना मिव पारिजातः ।। [10*] अस्य ग्रामस्य सी-
143. मानः ।। पूर्व्वतः । गंगादेवि नडुमु । आग्नेयतः । ओनपल्लि गंगादेवि
144. कडमि पोलमेर मुय्यनकुट्टुन बलसु पुट्ट ।। दक्षिणतः । ओनपल्लि
145. कडमि पोलमेर तंगडि पुट्ट ।। नैरुत्यतः ।। ओनपल्लि कडमिपोलमेर

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146. —लु विर पुट्ट ।। ओनपल्लि उत्तरेश्वर पुर एवांतर्भावित— तत्सु ———————
147. — वास्येतरे सीमानः ।।

13. THE SALAKALAVĪḌU EPIGRAPH OF PRATĀPARUDRA

Miss T. Vimala, M.A., Hyderabad.

The stone slab containing the present inscription is set up near the Āñjanēya temple in the village Salakalavīḍu of the Giddaluru taluk in Prakasam District. This is an interesting record for study in two ways. In the first place the same date, donor, donee and the gift mentioned in this record are also found in the Śrīrangam inscription of Kākatīya Pratāparudra dated Śaka 1239, edited by Sri Venkata Subba Iyer.[1] The second important thing is the series of terms of taxes contained in the record.

There are two line drawings of Vaishṇava priests at the top of the record and are labelled as "Yaru Chiṭṭaru" and "Tirukūru Perumā [ḷu]. The record is incised in twenty-eight lines. The first two verses are in Sanskrit and the rest of the grant portion is in Telugu of the period to which it refers. The usual imprecatory verse is in Sanskrit and after that there is another verse in Sanskrit invoking the god 'Śrī Raṁgarāja.' It concludes with the phrase *Maṁgala Mahā Śrī Śrī Śrī*. Orthography of the record calls for no particular remarks. The secondary *ū* has taken its present place originating from the bottom of the letter. There is no distinction between short and long forms of the secondary vowels *e* and *ē*.

Of the two Sanskrit verses in the beginning, one is in *Śārdūla vikrīḍita* metre and the other in *Sragdhara*

Verse 1 : While Pratāparudra, who was like the moon to the milky ocean of Kākati-*vaṁśa* with his feet adorned by the rays emanating from the precious stones worn by the (feudatory) kings on their heads, was ruling the earth with the greatness equal to that of Bhōjarāja, the commander of his armies named.

verse 2 : Dēvara son of Māchināyaka who was reputed among the *Sāmanta* chiefs, having achieved victory over the Pāṇḍya king, made the gift of the village Salakalavīḍu which yields plenty to the god Śrī Raṁgēśa Vishṇu presiding on the bank of the holy river, Kāvēri.

The Telugu portion which follows the above mentioned verses states that in Śaka 1239 Piṁgala[2] on the occasion of the lunar eclipse that occurred on Monday, the 15th day of the bright fortnight of the month of Chaitra, Dēvarināyaniṁgāru son of Māchānāyaniṁgāru granted at the command of the king Kākatiya Pratāparudradēva, the village Salakalavīḍu in Ēruva-bhūmi to the god Śrī Raṁganāthadēva situated between the two rivers of Kāvēri, for worship and offerings. Further it is stated that the gift included all the dues which are being collected in the village as taxes of *paṁga, tappu, kari, kolchu*

1. *EI.* XXVII, pp. 304-311
2. *Ibid*, pp. 304

pannu, kānika, pullari, sādamu, śumkamu, talāri-kānika, sumka-kānika pullari-kānika, duriśena-kānika and *pavitra-kānika* and all other dues. It is given as *sarvamānya.* At the end of the record there is a sentence in Telugu which states that the village is handed over to Chiṭṭaru and Tirukūra Perumāḷu. Then the inscription concludes with the salutation to the god Sri Ramganātha.

It is clear from the above contents of the record that the grant of the village Salakalavīḍu was made by Devarināyaka to the god Srī Raṅganātha at Śrīrangam on the banks of the river Kāvēri as a mark of his devotion to the god, on his victorious return from the invasion of the Pāṇḍyan country. The date of the record is Śaka 1239, Pimgala, Chaitra, śu. 15, Sōmavāra which regularly corresponds to A. D. 1317, March 28, Monday when occurred a lunar eclipse as mentioned in the inscription.

A similar inscription with the same date stating the victorious campaign of Dēvarināyaka over the Pañcha-Pāṇḍyas and the defeat of Vīra-Pāṇḍya, was engraved on the south wall of the Chandramaṇḍapa, in the Raṅganātha temple at Śrīrangam.[1] Some portion of this record was damaged. Hence, the editor of the record could not read the name of the village. But, on the basis of the present epigraph at Salakalavīḍu, we can infer that the gift of the same Salakalavīḍu was mentioned in the Śrīrangam inscription also.

Pratāparudra ascended the throne in A.D.1289 at Warangal, after the death of Rudramadēvi. At that period, the most powerful rulers were the Sultans at Delhi. During the reign of Pratāparudra, his expedition to the south was a great event. He started his invasion to the south with the instructions from the Sulṭān only. The Pāṇḍyan power became weak after the death of the king Māravaraman Kulaśēkhara in A.D. 1310.[2] After his death, a war of succession started between his two sons namely Sundara Pāṇḍya and Vīra Pāṇḍya. Besides these internal struggles, the invasion of Malik Nāib Kāfur, in A.D. 1311 created a confusion in the Pāṇḍyan dominions. This situation was further intensified by a successful rebellion by a subordinate of Sundara Pāṇḍya, namely Ravivarman Kulaśēkhara of Quilon, who drove Sundara Pāṇḍya out of his kingdom at first and then defeated Vīra Pāṇḍya and proclaimed himself king of Kāñchi in A.D. 1313. Sundra Pāṇḍya then, went to the Sulṭān in Delhi for help. But, the Sulṭān was unable to send any army directly to help the Pāṇḍyas at that time because his army was engaged in a war in Maharashtra. Hence, he ordered Pratāparudra to proceed to the south with some of his armies to reinstate the Pāṇḍyan king on his lost throne.[3]

Pratāparudra availed this opportunity to fulfil his desire to regain power over Kāñchi, which was formerly taken by the Pāṇḍyan kings from his predecessor. He then planned his invasion to the south in three distinct stages under the commandership of Muppiḍināyaka. The invasion to the Pāṇḍyan country in his third stage was led by Devarināyaka. First he occupied Kāñchi without much difficulty. With this occupation according to '*Velugōtivārivamśāvali*' the five Pāṇḍyas collected their forces and marched against the Kākatīya army at Kāñchi. But, the success came to Pratāparudra finally with the arrest of the Pāṇḍyan elephant squadron. Mānavīra was appointed as Governor

1. *EI.* XXVII, p. 304-311.
2. Ed. Yazdani, G., *The Early History of the Deccan'* pp. 648. ff .
3. *Ibid.*

of Kāñchi. Dēvarināyaka, then proceeded into the interior of the Pāṇḍyan dominions to install Sundara Pāṇḍya on throne. In this advancement, he faced a war at Tiruvadikunṟam in Ginjee taluk of the South Arcot, District, with Vīra Pāṇḍya who joined his hands with his formal rival Ravivarman Kulaśēkhara and other Pāṇḍyan armies. Dēvarināyaka defeated all these Pāṇḍyan forces and reinstated Sundara Pāṇḍya on throne at Viradhāvala.[1]

Dēvarināyaka, then celebrated the festival of victory against the Pāṇḍyas and on that happy occasion he donated the village Salakalavīḍu with all the taxes due in that viillage to the god Śrīranganātha at Śrīrangam. Two separate inscriptions to this effect have been set up by him at Śrīrangam and Salakalavīḍu. Because of the damaged condition of the Srīrangam inscription, [it furnishes only the historical aspect whereas the present Salakalavīḍu epigraph, which is complete, furnishes the grant portion which is also very important. Thus, these two records set up on the same date and for the same purpose supplement each other.

The taxes due from the village Salakalavīḍu which Dēvarināyaka granted to the god Śri Ranganātha are: (1) *paṁga* (2) *tappu* (3) *kari* (4) *kolchu* (5) *pannu* (6) *kānika*,[2] (7) *pullari*[3] (8) *sādamu*, (9) *sunkamu*[4] (10) *talāri-kānika* (11) *sunke-kānika* (12) *pullari-kānika*, (13) *darisena-kānika*, (14) *pavitra-kānika*

Most of these levies were in existence during the Vijayanagara period.

(1) ***Paṁga*** :- According to the scholars, this is the government share in the agricultural produce of a village. This was usually paid either in kind or coin.

(2) *Tappu* :- This is a sort of fine imposed on adulterers in general, or on those who commit offences

(3) *Kaṟi* :- This is not clearly understood.

(4) ***Kolchu*** :- This is a tax to be paid to the Government by an individual who obtains the licence to measure the grains in a village.

(5) ***Pannu*** :- This is a common term for the taxes or levies on all professions in a village.

(6) ***Kānika*** :- This is the share of the king from the village tax which was paid by the village holder or the feudal lord.

(7) ***Pullari*** :- This is the tax to be paid by the cattle-breeders towards the cost of grass in the grazing pastures or forest lands.

(8) ***Sādamu*** :- Not understood.

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1. *Ibid.* p. 650.
2. Dr. Venkataramanayya N., *Studies in the History of The Third Dynasty of Vijayanagara*, pp. 217, 224.
3. *Ibid.* p. 202.
4. *Ibid.* pp. 199, 200 and 201 ; Ed. Yazdani, G., '*The Early History of Deccan*'., pp. 684, 685 and 686

(9) *Sumkamu* :–This is similar to *Pannu*. Which levies are called *sumkamu* and which other levies come under *pannu* are not clearly known.

(10) *Talāri-kānika* :–This is the tax levied on the people towards the cost of arranging authorised watchman in a village.

(11) *Sumka-kānika*:–This is perhaps the tax to be paid by the tax-collector, for the privilege of collecting the taxes conferred on him.

(12) *Pullari-kānika*:–This is similar to the above item

(13) *Dariśena-kānika*:–This is probably the tribute to be paid by the villagers at the time of going to see the king or his representative.

(14) *Pavitra-kānika*:–This might be the tribute to be paid by the villagers to the village God.

All the above interpretations are purely tentative and any further suggestions in this regard are welcome. From this record we come to know that all these taxes were in practice even in the Kākatīya period.

The village is said to have been granted as *sarvamānya*, that is free from all kinds of taxes. That means some villages even though granted as *agrahāras* or *dēva-vrittis* are subjected to some nominal and primary taxes. Those which are exempted from all types of taxes are called *sarvamānya* grants.

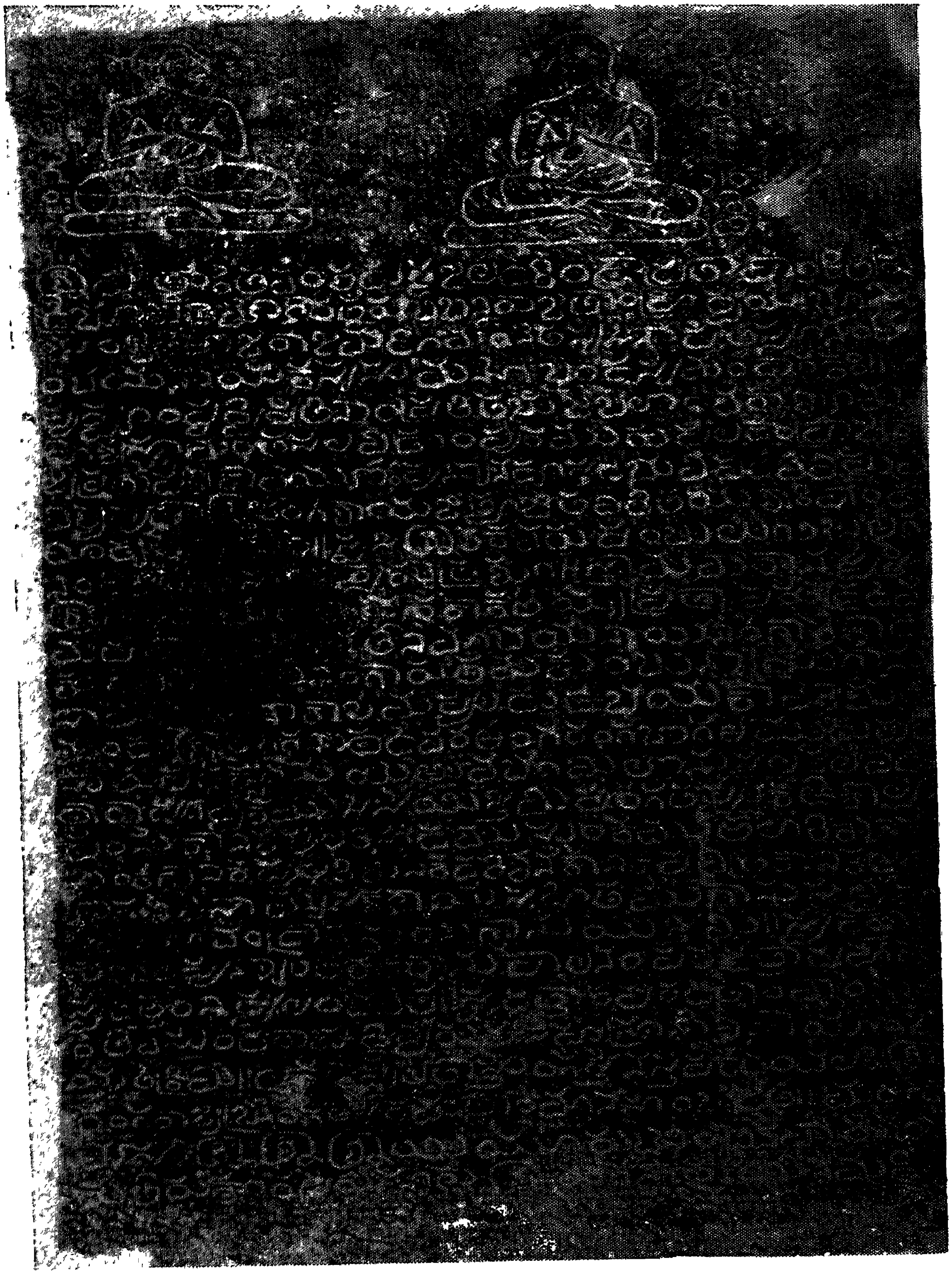
Certain Chittaru and Tirukūra Perumāḷu are mentioned in the end of the record as the recipients of the village, probably the agents of the temple administrative authority.

TEXT[1]

1. Śrīmat–Kākēta–vaṁśa–dugdha–jaladhēr=indau Pratāpāṁkitē | Ru–
2. drē bhūpati–mauḷi–ratna–ruchibhi [r*]nīrājit–āṅghri–dvayē | bhūmiṁ
3. bhuṁjati Bhōjarāja–mahimaṁ nētasya[2] sēnāpatēs=sūnur Ma–
4. ṁchaya–nāyakasya sumanō–bṛiṁdasya mandārakaḥ || [3] [1*]
5. Pṛithvyāṁ pṛithvī–patīnāṁ prati (thi)ta–bhuja–balō Dēvar–ākhyō ma–
6. hīśas | sāmaṁta (s*) Salkavīḍuṁ puram uru–phaladaṁ prājya–rā–
7. jya–pratāpaḥ | Kāvēryyāḥ puṇya–nadyās=taṭa–bhuvi paṭavē Vishṇuvē[4]
8. viśva–pushṭau[5] Śrīraṁgēśāya jitvā jita–vidita–yaśāḥ Pāṁḍya

1. From the impression.
2. Read as *mahimany ētasya*.
3. The metre is *Śārdūlavikrīdita*.
4. Read as *Vishṇavē*
5. Reading doubtful.

Salakalavīḍu Grant of Kākati Pratāparudra



9. mīḍya-prakāmam̐ (m) ‖ [6] [2*] Svasti [‖ *] Śri Śaka-varusham̐bulu 1239 agu
10. nēm̐ṭi Pim̐gaḷa-sam̐vatsara-Chaitra-śu 15 Sōmavāraāna [| *] Svasti [‖ *]
11. Śrīmanmahāmaṁmaṁḍalēśvara Kākatiyya Pratāparudradēva
12. mahārājula ānatini Māchaya-nāyanim̐gāri koḍu-
13. ku Dēvari-nāyanim̐gāru tamakum̐ buṇyamu gānu
14. Sōmagrahaṇa-kālamappuḍu ubhaya-Kāvēri-madhya
15. mam̐du Śrīram̐ganātha-dēvara am̐ga-ram̐ga-bhōga-āmru (mṛi) dupaḍi
16. sātūpaḍlakūnu Ēṛuva-bhūmilōna Salakalavīḍu
17. dhārāpūrvvakamu sēsi istimi [‖ *] Pam̐ga tappu kaṟi kolchu
18. pam̐nu kānika pullari sādamu sum̐kamu talāri-kānika
19. sum̐ke-kānika pullari-kānika darisena-kānika pavitra-kānika ashṭa-
20. bhōga-tējaḥ sā (svā)mya-sakaḷādāya-sahitamugānu sarvvamā-
21. nyamu āchamdrārkka sta (sthā) yigānu yi (i) stimi ‖ sva-dattā (d*) dvi-
22. guṇam puṇyam̐ para-datt-ānupālanam [| *] para-dattāpa hārēṇa
23. svadattam̐ nishphalam̐ bhavēt [‖ *] Sva-dattām̐ paradattām̐ vā yō ha-
24. rēti (ta) vasum̐dharāḥ (m) | Shashṭir=varsha-sahasrāṇi vishṭāyām̐ jā-
25. yatē krimi [ḥ*] ‖ Lakshmi kappalatōstum̐ga[7]-stana-stabaka-cham̐chalaḥ | Śrī
26. ram̐garājē(ja)-bhṛum̐gam̐(gas)=tā(sa)ramatām̐ mānas-ām̐bha jēt(mānasām̐bujē)‖ Mam̐gala
27. mahāśrī Śrī Śrī [‖ *] yi (ī) ūru chellim̐china-vāru Chiṭṭa-
28. ru Tirukūraperumāḷu [‖ *] Śrīram̐ganāthāya namaḥ [‖ *]

6. The metre is *Sragdharā*
7. Seems to be *kakshā-lat-ōttum̐ga*

14. DUPPALLI EPIGRAPH OF THE TIME OF PRATĀPARUDRA

Sri T. Mallikarjuna Rao M. A.
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Duppalli is a village situated at a distance of about 20 k.ms. from its taluq headquarters Ramannapet in Nalgonda district. The subjoined inscription is incised on the four sides of a stone pillar lying in the house of Sri Venkatareddi.

At the top of the pillar there is a line drawing of a cow and calf with an erected sword before it. On the top of the second side there is a Śiva Linga, with sun and moon on its either side.

The inscription contains 79 lines in all. It is in Telugu script and language of the 13th century. About orthography the following peculiarities are noticeable.

(1) Short *a* is written like the present *la* with a small horizontal stroke in it. Medial *l* is still written in the old form of tenth century., eg. "*vāḍlānu*" in 1.15. The secondary "ṳ" has changed to the present form by finding its place at the bottom of the letter eg. *vu in* '*charuvu*' in 1.29-30 and 33. No distinction is maintained between short and long forms of secondary *e* and *ē* and *o* and *ō*. The letter ṟ is correctly used in all necessary places. The inscription ir free from any serious mistakes and it is in a state of good preservation.

The inscription begins with the auspicious word 'Svasti' followed by "Śrī Manmahāmaṇḍalēś-vara Kākatīya Pratāpa Rudradēva Mahārājulu sukhasaṁkathā vinōdaṁbuna bṛthivi-rājyam chēyu chuṇḍmgānu" etc., which is usually found in the Kākatīya inscriptions of the period.

The inscription states that Druppalli Bollamarāju Muppadēva and Rangaya Rudradēvuṇḍu, who were enjoying the *nāyaṁkara* or lordship of the village Druppalli in parts, one and three respectively have made a gift to the God Kāshmīradēva of that village, in the presence of the 18 sects of people, of the land cultivable in two seasons as *sarvamānya.* The schedule of the giftlands is as follows:

(1) Neradla *chēnu* behind the tank Sabbi *samudra*-3 *aḍḍas*

(2) Nāgulatūmuna Kutṟu *chēnu*-1 *marturu*

(3) Rāvi *chēnu*-1 *aḍḍa.*

(4) Land behind the tank of Nārāyaṇadēva-3 *aḍḍas*, total extent of land being 4-1/2 *marturus*. It is also stated that if the second item of land is inundated or flooded, another field near the canal called Sōmaya *kālva* is given as compensation.

Further, the record states that the said donors have made a monetary gift at the rate of 1-1/4 *chinna* for *māḍa* out of the amount derived as tax on the Ūṭa-*kālva*. The record ends with the

imprecatory statement that those who defy the above gift will be treated as the defiers of the *samaya* or community.

There is a secondary gift in the end made by all the people of the village, of some money at the rate of *vīsa* on all the purchases of grain in the village, for maintaining a lamp to the same God.

The terms *marturu* and *āḍda* are standards for measuring the land. *Aḍḍa* is the word derived from *ardha*. As monetary terms we get *māḍa*, *chinnamu* and *vīsamu*[1].

Here the donors are stated to have shared the village in the ratio of 1:3 probably owing to their being cousins of the same family. The administrative system of *nāyamkara*, that is, the lordship of the village or a group of villages has come into vogue from the Kākatīya period particularly from Rudramadēvi's reign.

Kasmīradēva, the name of the god suggests that the deity, probably Śiva, was installed by a Śaiva ascetic who might have come to Āndhra from Kāsmīra.

TEXT

FIRST SIDE

1. Svasti [|| *] Śrī Man-mahā-maṁ-
2. ḍalēsvara Kākatīyya Pra-
3. tāparudra-dēva Ma-
4. hārājulu sukha-
5. saṁkathā-vinōdaṁ-
6. bulaṁ bridhivi (bṛithivī)-rājya-
7. mu sēyuchuṁ-
8. ḍaṁgānu Śaka-varu-
9. shaṁbulu 1228
10. agu Parābhava saṁva-

1. Dr. P. Srinivasachar has given the following clarification for the words 1. *aḍḍa* 2. *Chinnamu* and 3. *Vīsamu* *aḍḍa* (Telugu) 1. A dry measure equal to 2 *mānikas*, or one-eighth of a *tūmu*. 2. The fraction called half a *fanam* 3. A gold or silver weight of about 5.68 grains in south Kanara. 4. A fraction or part denoting half and written (*artha*) 5. Half of a certain measure called *Kunchamu* 6. A weight representing the eighteenth portion of a *varāha*.

2. *Chinnamu, sinna*: 1. A weight equal to 1/30 of a *tula* and called a Canteroy *fanam* 2. One eighth part of a coin termed a *pagoda* 3. The weight of 4 *guriginjas*.

3. *Vīsamu* (Telugu) The fraction called 1/16; ciphered thus " — ". A grain of Gold equal in weight to one grain of rice. The fraction called one 256th of a *hun* or *pagoda*. (*Corpus II, glos.*)

11. tsara Āshāḍha śu. 15 Gu.
12. Druppalli Bollamarāju
13. Muppaḍeya Okapālā-
14. nu Rangaya Rudradēvaṁ-
15. ḍu mūṅḍu vāḍlānu
16. nāyaṁkaramu ēlu-

Second Side

17. chuṁḍ a [Ā] kāśmīra dē-
18. varaku raṁga bhōgā-
19. nakai aṣṭādaśa-praja [sa]
20. ṁnīdhiṁni irugāla
21. muṁbāṟanu sa-
22. rva-mānyamu gā-
23. nu dhāravōsina chē-
24. lu [| *] Sabbi-samudra-
25. mu-venka Nēreḍla chēnu
26. muyyaḍḍānu Nā-
27. gula tūmunanu
28. kuṭru-chēnu Maṟtu
29. laṁnu Kā .yāni-che-
30. ṟuvu venukanu Rā-
31. vi-chēnu addā Nā-
32. rāyanadēvara-chē

Third Side

33. ṟuva venaka dāma-
34. ra-paḍe chēnu muyya-
35. ḍḍānu verasi nālugu
36. maṟuturunnu aḍḍa-i-
37. ṁdulōnu ani-gaṭṭina ni-
38. mittamai tāmara paḍē-
39. chēnu muṁpenēni āchē-

40. ni kai pratikshētramu Sō-
41. maya-kālva-moga-
42. vārane Jalaga-vāri
43. maṟuturu icchu-
44. vāru [| *] ūṭanu tolli ta-
45. makuṁ jelleḍi chālu
46. baḍi palacham Māḍa-
47. nu Chinnamuṁbādika-
48. valnānu māḍaṁbāti-
49. ka sēsi dēvara bhōgānakai
50. icchiri īmēraku yavvaru vi-
51. ghnamu sēsinānu vāru
52. Gaṁga-kaṟutaṅgavilaṁ bo-
53. ḍichina dōshānaṁ bōvu vāru

FOURTH SIDE

54. maṟinni dēva-drōhāna-
55. nu samaya-drōhāna-
56. nu paḍuvāru [|| *] idi iṭṭidi [|| *]
57. Sāmānyōyaṁ dharamma-sē-
58. tur=nṟipāṇāṁ kālē kālē
59. [pā] lanīyyō bhavadbhih sa
60. rvvā-nētān bhāvinaḥ pārthi-
61. vēṁdrān bhūyō=bhū-
62. yō=yāchatē Rāmachaṁdraḥ [|| *]
63. Svadatā (d*) dviguṇaṁ puṇya-
64. ṁ para-dattānupālanaṁ |
65. para-dattāpahārēṇa
66. svadattaṁ nisphalaṁ bhavēt [|| *]
67. Svadattāṁ paradattāṁ vā
68. yō harē ti (ta) vasuṁdharāṁ
69. shashti rvvarusha sahasraāṇi
70. vishṭāyāṁ jāyatē krimiḥ ||

71. Samastamaina prajānu kūḍi dēva-

72. [ra] dīpālakai viḍichina pannulu [-] paṭṭi-

73. bhaṇḍamulandunnu vilichi

74. koncḍi-vāru māḍanu vī-

75. samu sēsi peṭṭu vāru ī-

76. dharmmānaku vighnamu sēsi-

77. na vāru prajaku velisi vā

78. [-] ya mu bhinnamu sēsi-

79. na-dōshāna bōvu vāru [॥*]

15. POLEPALLI GRANT OF ACHYUTARĀYA[1]

Sri P.V. Parabrahma Sastry
Hyderabad

A set of three copper plates have been acquired by the present writer for the Department of Archaeology and Museums A. P., from the Sessions Judge, Chittoor on 13–7–1970. The plates at that time do not contain any ring although provision for it is made on them. How they were acquired by the Sessions court is not known. The plates measure 30 cm. × 20 cm. The edges are slightly raised and the top portions of the plates are semicircular in shape as usually noticed in the Vijayanagara plates of the period. The first side of the first plate and the second side of the third plate do not contain writing. There are altogether 105 lines of writing on the remaining four sides. The grant is written in Sanskrit verse and Nandi Nāgari script of the Vijayanagara period. It is in a good state of preservation.

The charter begins with the verses invoking the gods Śiva and the god Vishṇu in the form of divine bore. Gajāsya, is next invoked to dispell the obstructions of all sorts. Then it is stated that to the moon who was born at the time of churning the milky ocean, Budha was born. The usual mythological genealogy of Purūravas, Āyus, Nahusha, Yayāti, Turvasu is stated. In that line of kings was born Timma-bhūpa, the Tulu king whose queen was Dēvakī. After him was born Īśvara, whose queen was Bukkamā. His son was king Narasa, who performed several virtuous deeds at places like Rāmēśvara, and made the sixteen varieties of charities to the learned. He crossed the river Kāvēri full of speedy waters and captured the enemy kings together with their capital Śrīrangapaṭṭaṇa, where he set up the pillar of fame. Others whom he vanquished were the kings of Chēra, Chōla, Pāṇḍya, Madhura, Turushka, Gajapati and those who were between Gaṅgā and Laṁkā. To that Nrisimha by his two queens Tippāji and Nāgalādēvi were born Vīranṛisimha and Krishṇarāya like Rama and Lakshmana to Daśaratha by Kausalya and Sumitra. Vīrasrīnarasimha, having been coronated on the diamond throne of Vijayanagara, ruled the earth extending from Sētu to Mēru and Udayādri to Astādri He made several charities at Virūpāksha temple, Srī Kālahasti temple, Venkatādri, Kāñchi, Srīsaila, Sōṇasaila, Ahōbila, Saṅgama, Srīraṁga, Kumbhaghōṇa, Mahānandi, Gōkaṇa, Rāmasētu, and other holy places. His charities included *Brahmāṇḍa, Ratnadhēnu, Kalpataru, Kāmadhēnu*, golden earth, golden horse and chariot, and *Tulāpurusha*, thousand cows, *pañcha-lāngala* (five ploughs). He was succeeded by still greater king Krishnarāya. He also performed several charities at all the holy places (mentioned by names.)

His younger brother Achyutēndra succeeded to the throne. He also performed several charities at all the holy places. Having seated himself on the diamond throne of Vijayanagara, Achyuta in the Śaka year 1458, Durmukhi, on the occasion of *Utthāna*-Dvādaśi of the bright fortnight of the month of Kārtika, made on the bank of Tungabhadra the grant of the village Polēpalli renaming it as Achyutēṁdrapura to a brāhmaṇa Saṁnamasudhi, son of Chimtapalli Simganārya of Viśvāmitra *gōtra*, Āśvalāyana-*sūtra* and Ṛik-śākhā, who is learned in Vēda, Vēdānta and other Śāstras.

1. This grant is first published in *N.D.I.* Part I, c.p. No. 10.

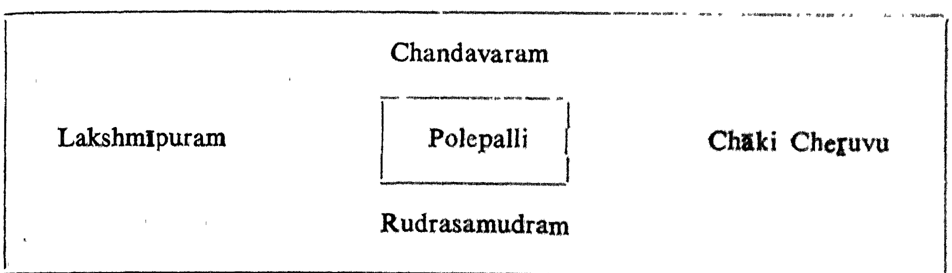
The granted village is situated in Kōchcherlakōṭa-*sīma* of Eṟuvanāḍu included in Koṇḍavīḍurājya. The said village is located to the east of Lakshmīpura (village), to the south of Chandavaram village to the west of Chākicheṟṟa village and to the north of Rudrasamudra village. The grant was with all the eight kinds of ownership in the category of *sarvamānya* gifts and as *ēkabhōgya* that is with sole proprietorship to the single donee.

The charter was composed by Sabhāpati and it was engraved by the smith (*tvashṭa*) Vīraṇāchārya son of Mallanāchārya.

After the usual imprecatory verses the record ends with the letters Śrīvirūpāksha the sign manual of the Vijayanagara kings.

The date of the record is given in lines 79 to 82 of the text. Accordingly, the grant was issued in the Śaka year 1458, the cyclic year being Durmukhi. The occasion was *Utthāna-Dvādaśi* which occurs on the twelfth day of the bright fortnight of the month Kārtika. The given details correspond to A.D. 1536, October 26, Thursday, which of course, is within the established regnal period of the king Achyutadēvarāya, A.D. 1530–1543. *Utthāna-Dvādaśi* according to the brāhmanical dharma sāstras and mythology signifies the event when Lord Vishṇu is said to have come up from his four-month long repose in the aquatic region of the universe, the great ocean. The starting day of the period is called *Śayana–Ekādaśi*[1] which occurs on the eleventh day of the bright fortnight of Āshāḍha. The period also synchronizes with the ritual term *chāturmāsya* of the religious performance of austerity imposed on the ascetics or *sannyāsins* not only of the Vedic persuasion but also of the Budhists and Jains. Both the days of the commencement as well as conclusion of this sacred ritual are believed to be very auspicious among all sects of Hindus and great religious merit is attached for charities performed on these days. The occasion is thus utilized by the king in bestowing the said village as *agrahāra* on a brāhmaṇa who was well versed in Vēdas and Śāstras.

Of the geographical terms mentioned in the grant, Vijayanagara the seat of the Rāyas is well known. *Koṇḍavīḍumahārājya* is the eastern province of the Vijayanagara kingdom which, before it was captured by the Rāyas, was the capital of the Reḍḍi kingdom, in the present Guntur district. Eṟuvanāḍu is the region which extended in those days in the present Markapuram, Giddaluru and the surrounding



areas in the Prakasam and Kurnool districts touching the river (Eṟu) Kṛishṇa in the north. Kochcherlakōṭa-*sīma* is a sub-division, its chief town Kochcherlakōta being in the present Darsi taluk

1. *Śayana* means to go to repose *Utthāna* means to wake up.

of the Prakasam district. Pōlēpalli, the gift village and the remaining villages on the boundaries marked above, all of them excepting Chākicheṟuvu are traceable in the present Darsi taluk of the Prakaśam district (Ongole distirct) and they are all situated within few miles from Tripurāntakam in the Markapuram taluk. The fifth village Chākicheṟuvu to the west of which the granted village Pōlēpalli is said to have been situated is not traceable.

All other places mentioned in connection with the pilgrimages and charities of the kings are well known.

From the above description of the places it is noticed that Eṟuvanāḍu was included in the Koṇḍavīḍu- *mahārājya* which formed the eastern province of the Vijayanagara kingdom.

TEXT

FIRST PLATE : SECOND SIDE

1. श्री गणाधिपतयेनमः । नमस्तुंग शिरश्चुंबी (बि) चंद्रचामर चारवे [।]* त्रैलो-
2. क्य नगरारंभ मूल स्तंभाय शंभवे । [। 1]* हरे र्लीलावराहस्य दौ (दं) ष्ट्रा दंडः
3. स पातु वा (वः) [।] हेमाद्रिकलशा यत्र धात्री च्छत्र श्री (श्रि)यं दधौ । [। 2]* कल्याणा यास्तु
4. तद्धाम प्रत्यूहतिमिरापहं (म्) [।] यद्गजो प्यगजोद्भूतं हरिणापि च
5. पूज्यते । [। 3]* अस्ति क्षीरमया द्दैवै र्मथ्यमाना न्महांबुधेः नवनीत मि-
6. वोद्भूत मपनीत तमो महः । [। 4]* तस्यासीत्तनय स्तपोभि रु (र) तुलै रन्वर्थ
7. नामा बुधः । पुण्यै रस्य पुरूरवा भुजबलै रा (न्व)[1] र्युद्विषां निघ्नतः । त-
8. स्यायु र्नहुषो स्य पुरुषो युद्धे ययातिः क्षितौः ।[2] ख्यात स्तस्य तु तुर्व-
9. सु र्वसुनिभः श्रीदेवयानी पतेः । [। 5]* तद्वंशे देवकीजानि र्दिदीपे तिमभूप-
10. तिः । यशस्वी तुलुवेन्द्रेषु यदोः कृष्ण यि (इ) वान्वये । [। 6]* ततो भूद्बुक्कमाजानि री-
11. श्वरः क्षितिपालकः । अत्रासमगुण (भ्रं) शं मौलिरत्नं महीभुजां (म्) । [। 7]* सर
12. सा दुदभू त्तस्मा न्नरसावनिपालकः । देवकी नंदना त्कामो देवकी
13. नंदना दिव । [। 8]* विविध सुकृतोद्दामे रामेश्वर प्रमुखे मुहु र्मुदित हृद

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1. न्व is superfluous.
2. This *visarga* and *daṇḍa* are superfluous.

14. यः स्थाने स्थाने व्यधत्त यथाविधिः ।[3] बुध परिवृतोनाना दानानि

15. यो भुवि षोडश त्रिभुवने ।(न) जनोद्गीत स्फीतंयशः पुन रुक्तय [न्] ।[। 9]* कावे

16. री माशु बध्वा बहुल जलरयां तां विल घैरि व[4] शत्रुं जीवग्राहं [गृ] ही

17. त्वा श (स) मिति भुजबला त्तं च राज्यं तदीयं (म्) । कृत्वा श्रीरंग पूर्वं तदपि

18. निजावशे[5] पट्टणं यो बभासे । कीर्ति स्तंभ [ं] निखाय त्रिभुवन भवन स्तू-

19. यमानापः दाना[6] । [। 10]* चेरं चोलं च पांड्य (ं) तमपि च मधुरा वल्लभं मान

20. भूषं (म्) । वीर्यो (र्यो) दग्रं तुरुष्कं गजपति नृपतिः (ं) चा प (पि) जित्वा तदन्यान् ।

21. आगंगातीरलंका प्रथमचरम भूभृत्तहा । (टा) त (न्तं) नितांतं (म्) । ख्यातःक्षो-

22. णीपतीनां स्रजमिव शिरसा शासनं यो व्यातानीत् । [। 11]* तिप्पाजी

23. नागलादेव्योः कौसल्याश्रीसुमित्रयोः । देव्यो रिव नृसिंहेंद्रात्त

24. स्मात्पंक्ति रथा दिव । [। 12]* वीरौ विनयिनौ रामलक्ष्मणा विव नंदनौ । जा-

25. तौ वीरनृसिंहेंद्र कृष्णराय महीपती । [। 13]* वीर श्री नारसिंह स्स विजा (ज)-

26. य ने (न) गरे रत्न सिंहासनस्थः [।] कीर्त्या नीत्या निरस्यं (न्) नृग नल नहुषा

27. नप्यवन्या मथान्यान् । आसेतो रासुमेरो रवनिसुर नुतः स्वैर मा

28. चोदयाद्रे रा पाच्या (श्च) त्याचलांता दखिल क (हृ) दय मावर्ज्य राज्यं शशा-

29. स [।। 14]* नाना दाना न्यकार्षी त्कनक सदसि यः श्रीविरूपाक्ष देवस्थाने ।[7]

30. श्रीकालहस्तीशितु रपि नगरे वेंकटाद्रौच कांच्यां (म्) । श्रीशैले

SECOND PLATE: FIRST SIDE

31. शोणशैले महति हरिहरे होबले संगमे च । श्रीरंगे कुंभघो

32. णे हततमसि महान [ं]* दितीर्थे निवृत्तौ । [। 15]* गोकर्णे रामसेतौ जग-

33. ति तदितरे ष्व प्यशेषेषु पुण्यस्थाने ष्वारब्ध नाना विध बहुल मा (म) हादा

34. न वारिप्रवाहैः । यस्योदंच त्तुर[-ं]*ग प्रकरखुररजः शुष्य [द षु भो– –][8]

3. *visarga* redundant.

4. Read as विलंघ्यैव

5. Read as निजवशे

6. Read as पदानः।।

7. This *daṇḍa* seems superfluous.

8. Read (दंभोधि मग्न)

35. क्ष्माभृत्पक्षच्छिदोद्यत्तरकुलिस(श)धरोत्कंठिता[9] कुंठिताभू [त्]। [। 16]*
[ब्रह्माण्डं वि-]

36. श्वचक्रं घट मुदितमहा भूतकं रत्नधेनुं। सप्तांभोधिं च कल्पक्षिति [रुह]

37. लत (ति) के काचिनी[10] कामधेनुं। स्वर्ण क्ष्मा[ं]*यो हिरंण्याश्व[11] रथ मपि तुलापूरु-

38. षं गोसहस्रं हेमगर्भं कनक करिरथं प[ं]चला[ं]गल्यतानीत्। [। 17]*प्राज्यं प्रशा-

39. स्यन्नि (नि) र्विघ्नं राज्यं द्यामिव शासितुं(म्)। तस्मिन् गुणेन बिख्याते क्षिते रिंद्रे दि-

40. वं गते। [। 18]* ततो प्यवार्य्यवीर्यं श्रीकृष्णराय महीपतिः। बिभर्त्ति मणिकेय-

41. र निर्विशेषं मही भुजां(जे)। [।]19]*कीर्त्या यस्य समं ततः प्रस(सृ)तया विश्वंरुचैक्यं व्र-

42. जे। दित्याशंक्य पुरापुरारि रभवः[12] न्द्राललेक्षणः प्रायशः। पद्माक्षो पि चतुर्भुजो

43. जनि [चतु र्व त्क्यें भवदूभूत्][13] काली खड्ग मधा द्रमाच कमलं वीणां च वाणी

44. करे। [। 20]*शत्रूणां वास मेते दद[त]* यि(इ)ति रुषा किंनु सप्तां[बु]राशी[न्] *
नानासेनातु-

45. रंग तृटित वसुमती धूलिकापालिकाभिः। संशोष्य [स्वै]र मेत त्प्रति

46. निधि जलनिधि श्रेणिका[ं]* यो विधत्ते। ब्रंह्मांड स्वर्णमेरु प्रमुख निज

47. [म हा] दानतोयौ(यै)रमेयैः। [। 21]* मद्दत्ता मर्त्थिसार्थाः(ः)श्रिय मिह सुचिरं भुंजता

48. मित्यवेत्य। प्रायः प्रत्यूह ही (हे) तो स्तपनरथगते रालयं देवतानां (म्)। त

49. त्र दिद[14]ग्जैत्र वृत्यापि च बिरुद पदै र[ं]*कित्या(कितां)स्तत्र तत्र।[15] स्तंभान् जात प्र-

50. तिष्ठा न्म (न्व्य) तनुतभुवि यो भूभृ दभ्रंकषाग्रान्। [। 22]* कांचीश्रीशैलशोणाच-

51. लकनकसभा वेंकटाद्रि प्रमुख्ये। ष्वावर्त्यावर्त्य[16] सर्वे ष्वतनुत विधि-

52. वद्भूयसे श्रेयसे यः। देवस्थानेषु तीर्थे ष्वपि कनकतुलापूरुषादीनि ना-

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9. Read as त्कण्ठिता कुण्ठिता

10. Read as कांचनीं

11. *anusvāra* superfluous

12. *visarga* superfluous

13. Read चतुर्वक्त्रो भवतपद्मभूः

14. द superfluous

15. This *daṇḍa* superfluous

16. प्रमुख्ये ष्वावर्त्यावर्त्य

53. ना दाना न्येवोपदानै रपि सममखिलै रागमोक्तानि तामि (नि) । [। 23]* रोषकृत [प्र]*-
54. ति पार्थिव दंड: शेषभुज: क्षितिरक्षणशौंड: । भाष्व (षे) गे तप्पुवरायर गंड: [पो]
55. षक्रु दर्त्थिषु यो रणचंड:। [। 24]*राजाधिराज यि (इ) त्युक्तो योराज परमेश्वर: । मू-
56. रुरायर गंडां: ख (क) परराजभयंकर: । [। 25]* हिंदुराय सुरि (र) त्राण [:] दुष्टशार्दूल
57. मर्दन: । वीरप्रताप यि (इ) त्यादि बिरुदै रुचितै र्युत: । [। 26]* आलोके (क) य महारा-
58. य जय जीवेति वाधिभि: ।[17] अंगवंगकलिंगाद्यै राजभि: सेव्यते च य: [27]*
59. स्तुत्यौदार्य: सुधीभि: स विजयनगरे रत्न सिंहासनस्थ: । क्ष्मा [पा] लान् कृ-
60. ष्णरायक्षितिपति रधरीकृत्य नीत्या नृगादीन् । आपूर्वाद्रे रथ (था) स्तक्षिति
61. धरकटका दाच हेमाचलांता दासेतो रर्थिसार्थश्रिय मिह बहली
62. कृत्य कीर्त्य (र्त्या) से (स) मर्थ: । [। 28]* कृतवति सुरलोकं कृष्णराये निजांशं तदनु
63. तदनुजन्मा पुण्यकर्माच्युतेंद्र: । प्रकट मवनिलोकं श्रीसमे-
64. त्यारिजेता विलसति हरिजेता विद्वदिष्ट प्रदाता । [। 29]* यत्कीर्ति चं-

SECOND PLATE : SECOND SIDE

65. द्र श्चरति क्षमायां तिथिष्वशेषासु विवर्धतेच । तनोति च-
66. क्रस्य मुद [:]* समिंधे दिवा च सायं कुमुदै विरुंधे ।।[30]*मदं मनसि मा
67. रुतं शिथिलय त्यमेयै [:]*। यदश्वनली खुरै[18] [:]* क्षिति त (र) जो भि रुत्थापितै:।
68. अजीजन दिति क्रुधा किं विशोषयत्यनबुधिं[19] बलप्रमथनस्य [नोर-]
69. [य] विरोधिनं वाजिनं [।। 31]*कारागृहा कलितवासि विरोधि:[20] भूपदारावली
70. करविचालितचामरस्य । राजाधिराज परराज भयंकरं (रां) क वीरादि-
71. कानि बिरुदानि बहूनि यस्य । [। 32]*गोकर्णसंगम निवृत्ति (त्ति) सुवर्ण संसच् शोणाद्रि

17. Read वंदिभि:।।

18. Read as पटली खुरै:

19. Read as° यत्यंबुधि

20. *visarga* superfluous

72. पर्वतविरिंचिपुरेषुकांच्यां श्रीकाल[ह*]स्ति नगरेपिच कुंभघोणे दानानि षो-

73. डश बहूनिकृतानि येन । [। 33]*अंभोदेन निपीयमान सलिले गस्त्येन पी-

74. तोच्छि (ज्झि) त स्तप्तोराघव सायकारिन (ग्नि) शिखया संतप्य मान (:) सदा । अंतस्थै

75. बंडबानल शिख [खा] जालै विशुष्का [ष्कोघ्र्वं] य द्दानांबु घनांबुधि रजो

76. पूर्णः समुद्योतते । [। 34]* अंगेनापि कलिंगेन वंगेनच परै र्नृपैः । जय जीव

77. महाराजे त्यनिसं (शं) गीयते च यः । [। 35]* स जयति नरपालो रत्नसिंहासन

78. स्थो विजयनगरवासी लरर्त्ति पूर्त्यां[21] विलासी । नृग [नं]* ल नहुषा दीं नी (न्नी) च

79. यंन् राज नीत्या निरुपमभुजवीर्यौ दार्यभू रच्युताख्यः ।। [36]* शालिवाह-

80. ननिर्णीते शकाब्दे सचतुःशतैः । अष्टपंचाशदधिकैः संख्याते दश-

81. भिः शतः (तैः) । [। 37]* दुर्मुख्यां वत्सरे मासि कार्तिके शुक्लपक्षके । उत्थान द्वादशी

82. चैवं पुण्यायां च महातिथौ । [। 38]* तुंगभद्रानदीतीरे विठलेश्वर संन्निधौ ।

83. श्री विश्वामित्र गोत्राय आश्वलायन सूत्रिने (णे) । [। 39]*रुक्क् शाखाध्या इ (यि) ने वेदवे-

84. दांतागम वेदिने । चिंतपल्ली सिंगणार्य नंदनो अंनमसुधी (:)*[22]। [। 40]* सकला-

85. गम धर्म (ज्ञ) षट्कर्म निरतायच । कोंडवीडो महाराज्ये मंडले परि

86. शोभिते । [। 41]* येरुवनाडु विख्यात कोचर्लकोट सीमनि । लक्ष्मीपुराभि-

87. धा ग्रामात्पूर्वस्यां दिशमाश्रितं (म्) । [। 42]* चंदवर महाग्रामा (म) नाम्नो दक्षि

88. णत (:) स्थितं (म्) । चाकिचेर्रेति विख्याता ग्रामा त्पश्चिमतः स्थितं (म्) । [। 43]* ग्रामो रु-

89. द्रसमुद्रायाः (द्रस्य) उत्तरं (रां) दिश माश्रितं । पोलेपल्लभिधा ग्रामां (म) नामा

90. नं भुवि विश (श्रु)तं (म्) । [। 44]* अच्युतेंद्रपुरं चेति प्रति नामोपशोभितं । स

91. र्वमान्यं चतुः सीमा संयुतं च समंततः । [। 45]* निधि निक्षेप पाषा-

92. णाद्यष्टभोगा (गै) श्च संयुतं । विविधैश्च फलै र्युक्त मेकभोग्यं सभू-

93. रुहं (म्) । [। 46]* वापीकूप तटाका (कै) श्च कच्छेनापिच संयुतं (म्) । पुत्र पौत्रादिभि-

21. Read as कीर्त्ति पूर्त्यां

22. These are to be in dative case.

94. भोंग्यं क्रमा दाचंद्रतारकं (म्) । [। 47]* दानस्या धमनस्यापि विक्रिय

95. स्यापि चोचितं (म्) । यथाविधिकृतस्नानशुचिर्भू [त्वा] समाहितः । [48]*

96. वसानो वाससी धौते यथोचित विभूषणैः । परीत प्रयतस्निग्ध

97. पुरोहित पुरोगमैः । अच्युतेंद्र महारायो माननीयो महीमतां सहि

98. रण्यपयोधारापूर्वकं दत्तवान्मुदा ।। [49]*

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99. पूरयतो बुधवां [छां] पारयु (य) तो वैरिभूभुजांगर्वं । अच्युत विलोका (विहित-)

100. व (वि) भूते रच्युत[राय]क्ष्मापस्य शास[न]*मेत दिदं (म्) ।[।50]*अच्युतेंद्र महाराय शासने-

101. न सभापति [:] अभाणी न्मधुसंदर्भं तदिदं तांम्रशासनं (म्) । [। 51]* अच्युतें-

102. द्र महाराय शासनं मल्लणात्मजा (जः) । त्वष्टा श्रीवीरणा चार्य [:]* सुलिख [त्तां]

103. म्रशासनं (म्) । [। 52]* दान पालनयो र्मध्ये दानाच्छ्रेयोनु पालनं । दाना स्व (त्स्व)र्ग

104. मवान्पोति पालना दच्युतं पदं (म्) । [। 53]* स्वदत्तादृद्विगुणं पुण्यं परदत्तानु

105. पालनं (म्) । परदत्तापहारेण स्वदत्तं निष्फलं भवेत् । [। 54]* स्वदत्तां परदत्तां

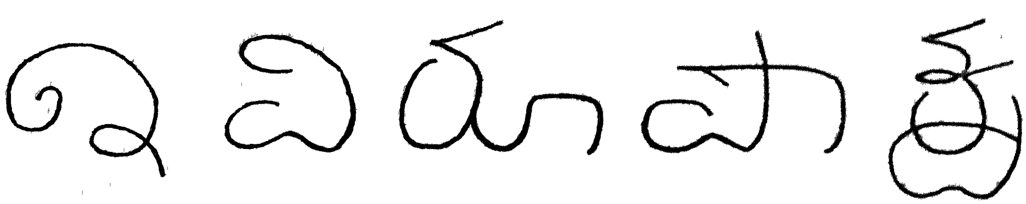
106. वा यो हरेति (त) वसुंधरा (रां) षष्टिर्वर्ष सहस्राणि विष्टायां जायते क्रि [मिः] ।।

107. ।। [55]* ये (ए) कैव भगिनीलोके सर्वेषामेव भूभुजां (म्) । नभोज्या नकर ग्राह्या वि-

108. प्रदत्ता वसुंधरा । [। 56]* सामान्योयं धर्मसेतु नृ (नृं) पाणां काले काले पालनी-

109. यो भवंति (वद्भिः) । सर्वा नेतान् भाविनः पार्थि वेन्द्र (द्रान्) भूयो भूयो याचते राम

110. चंद्र (:)* ।। [57]*



16. EPIGRAPHICAL NOTES

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1. Vuṭlu, but not *Maṭlu.*

In some of the Telugu epigraphs of the mediaeval period occurs a term denoting certain measurement of land which is being erroneously read by some scholars as *maṭlu*. Dr. P. Srīnivasachar, for instance has not only read it as *maṭlu* but also wrote about it in the glossary given at the end of his book 'Corpus of Telingāṇa Inscription' Part 2.[1]

But a careful examination of the impressions as well as the context reveals that the word is *vuṭlu* and not *maṭlu*. In the Telugu script of the mediaeval period *ma* is written with its limb attached on the upper part of the right side like  . This is just a derivative of the older form  where the limb is exactly in the same position, the inner part being disconnected. But the limb denoting the medial *u* in the Telugu letter *vu* is attached at the bottom on the right side like,  which is also a derivative of the older form  .

Etymologically also the word *maṭlu* has no place in the known Telugu language of the mediaeval period and we have to attribute it to the incorrect usage of the inscriptions. But in the case of the word *vuṭlu*, it is nothing but *puṭlu*, which has a frequent occurrence with regard to measurement of grain as well as land even to-day. Change of the initial *p* to *v* is according to the simple grammar rule. Therefore there is sufficient reason to read the word as *vuṭlu* instead of coining a new word *maṭlu*.

2. Chronology of the Early Chālukyan Temple in Andhra Pradesh.

The temple complex of Alampur and a similar structure at the point of confluence of the rivers Krishna and Tungabhadra *i.e.* Kudali Sangam are ascribed to the Chālukyas of Badami. The Alampur structures are popularly known as Navabrahma temples. To the south of the river Krishna in the present Nandyala taluk, Kurnool district, also we come across several structures of that period, popularly known as Navanandīśvara temples.

The Mhānandīśvara temple at Mahānandi, and Śivanandīśvara temple at Kadamalakalva and a ruined temple at Panyam, all in the Nandyala taluk of Kurnool district are the extant examples of this group. All these temples are curvelinear structures exhibiting more or less the same architectural features. Very recently in the Arkabrahma temple at Alampur we noticed an inscription of Anivārita Vikramāditya that is, Vikramāditya I (A.D. 658-679) and that is the earliest inscription so far found in the temples at this place.

---

1. The word *maṭlu* has been also mentioned in the same sense in the glossary of Nellore District Inscriptions III.

In Kadamalakalva the temple is dedicated to the god Śivanandīśvara. Besides the main shrine, there are about five minor shrines in stepped pyramid type and about 40 monolithic votive shrines of nearly one metre high. On one of these monolithic shrines quite surprisingly there is a lable incised in two lines which reads as

1. *Satyāśraya bhaṭārara*
2. *Konranchakrasumānantu*

The second part of the record is not intelligible and not properly interpreted so far. The first half clearly mentions the name of Satyāśrayabhaṭāra, that is Pulakēśin of the Chālukya family. Therefore this bit of evidence enables us to fix the upper limit of the date of this temple to the time of Pulakēsin II (A. D. 611-644) though not Pulakēsin I (c. A. D. 540) who did also possess the title Satyāśraya.[1]

About the title *Satyāśraya:* The earliest reference to this title occurs in the records of the Vishṇukuṇḍin kings. Mādhavavarman, the great had the title Janāśraya or Vinīta Janāśraya.[2] His grandson Indrabhaṭṭārakavarman had the title Satyāśraya.[3] The latter's son Vikramēndra-bhaṭṭārakāvarman had the title Uttamāśraya.[4] According to the latest chronology of the Viṣṇukuṇḍin kings based on the recently discovered Tummalagudem sets Indrabhaṭṭārakavarman's reign is assignable to the period between c.A.D. 527-555, which happens to be of same duration with the reign of Chālukya Pulakēsin I. It is quite possible that the latter having defeated the Vishṇukuṇḍin king Indrabhaṭṭārakavarman appropriated the title Satyāśraya for him-self. It is also interesting to notice in the Satyavolu temple two Śriṅgi images (horned Śaiva figures) as *dvārapālas* before the main *garbhagṛiha,* which feature reminds us the Mogalrājapuram cave images of the same type, already ascribed to the Vishṇukuṇḍin kings. The same Satyavolu group of shrines contains an *apsidal* or *gajapṛishṭha* structure, a feature datable to pre-Chālukyan period.

On these and other grounds it is worth reconsidering the date of the Satyavolu group of temples and examine whether they can be ascribed to the Vishṇukuṇḍins.

The traditional sculptural activity found at Amaravati and Nagarjunakoṇḍa cannot be supposed to have disappeared all of a sudden in the 5th century A. D. But unfortunately we are missing the evidence to link that art with that of the later phase, that is the Chālukyan art, at least in Andhra.

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1. In *Gadāyuddha* it is stated that Pulakesin II was the second Satyāśraya suggesting Pulakesin I to be Satyāśraya I.
2. Polamuru grant.
3. *Ep. Andhrica* II - P. 15 l. 1.
4. *Ibid.*



Inscription of Satyāśraya
Sivanandīśvara temple, Kadamalakālva.

3. *Inupa-eḍlu*

This word frequently occurs in the medieval Telugu epigraphs to denote sheep or goats or cows made as gift to the gods for the supply of ghee for lamps. *Vella-eḍlu* is also used occasionally in the same sense. The number of such animals cannot be supposed to have remained constant, because they generally increase in number as time passes on. The increased animals, particularly the male ones become the personal property of the *bōya* or shepherd. He has to account only for the original number of the animals to the temple authority. This constant number of animals is denoted by the word *inupa-eḍlu*. The term *vella-eḍlu* is not clearly understood.

4. *Taila II, Lord of Trilingadēśa*

Mērutuṅga, the renowned Jaina author in his *Prabandhachintāmaṇi* states that Chālukya Taila II who restored the lost fortunes of the Chālukyas by dint of his valour in A. D. 973, from the Rāshṭrakūṭas was the master of Trilingadēśa or Telingāṇa. The truthfulness of the statement is however not thoroughly examined till now. Epigraphically we have his earliest record in Koraprolu, in the Medak district of Telingāṇa datable to A. D. 973, April, 10.[1] From this it can be said that Taila II started his independent career from Telingāṇa region. It also furnishes the clue that he was holding a subordinate position under the Rāshṭrakūṭas in Telingāṇa till then. In this connection it is also worth noting the statement in the Chālukyan genealogical account given in the Rugi inscription[2] that Bhīma who is said to be Āhavamalla Taila's father's grandfather was the lord of Anmakoṇḍa. Quite surprisingly an inscription noticed in Kazipet near Anumakoṇḍa datable to A.D. 872 or the 58th regnal year of Amōghavarsha II[3] refers to certain Chālukya Bhīmarasa of Satyāśraya's family who is said to be a Mahāmaṇḍalēśvara under the said Rāshṭrakūṭa king. Therefore in the light of the Rugi inscription cited above, which states that Āhavamalla Taila's great grandfather Bhīma was the lord of Anmakonda, Bhimarasa of the Kazipet inscription can be safely identified with Taila's ancestor. Mērutunga's statement that Taila was the king of Teliṇgāṇa is fully justified in the fact that not only Taila but also his forefathers upto three generations were the Mahāmaṇḍalēśvaras of Anumakoṇḍa-*vishaya* under the Rāshṭrakūṭa kings. It is only from Telingaṇa that Taila II started his revolt against his Rāshṭrakūṭa overlords.

1. *APAS.* 3 p. 48
2. *SII.* XX - No. 19.
3. *IAP.* Wg. No. 1

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Miss T. Vimala, M.A.

Figures refer to pages; 'n' after a figure refers to footnotes. The following abbreviations are used: *asc.*=ascetic; *au.*=author; *ch*=chief; *cou.*=country; *dei.*=deity; *dy.*=dynasty; *E.Chal.*=Eastern Chālukya ; *E. Gaṅga*= Eastern Gaṅga; *engr.*=engraver; *fa.*=family ; *ft.*=fort; *gen.*=general ; *ins.*=inscription ; *Ja. sec.*=Jaina sect ; *Ja. pre.*=Jaina preacher ; *k.*=king ; *K.Chal.*=Kalyāni Chālukya ; *l.m.*=land measurement ; *lit.wk.*=literary work ; *mt.*=mountain ; *n.*=name ; *off.*=office, officer ; *pr.*=Prince *pl.*=place ; *Q.*=Queen ; *ri.*=river ; *s.a.*=same as ; *scr.*=scriber; *s/o.*=son of; *Tel.* Telugu ; *temp.*=temple; *tn.*=town; *ter.*= term ; *terr.*=territorial division; *tit.*=title ; *Vem.Chāl.*=Vēmulavāḍa Chāḷukya ; *Vij.*=Vijayanagar dynasty ; *vi.*=village ; *W.*=western.

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